The Independent.

Entered at the Post-office at New York, as Second-class Mail Matter.

"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

VOLUME XXXVI. NEW YORK, THURSDAY, AUGUST 28, 1884. NUMBER 1865.

The Independent.

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A BIT OF LACE.

BY H. H.

ONLY a bit of lace,
Only a few ells long;
The whirr of a wing in a second's grace
Could blow it away without a trace,
So light was the fairy bit of lace;
Hardly the thing for a song!
Hardly the thing for a song? But wait;
There is a story to relate.

Summer in Calvados;
A woman all bent and old,
So blind that she totters as she goes;
Her hair is white as the driven snows;
Faint with hunger, the whole village knows,
But lace like hers brings gold;
It is so fine, brings gold. Oh! wait.
She is weaving early, weaving late.

Calvados leaves are shed;
The Summer is over and gone;
Calvados Winters are cold, 'tis said.
There's a house where eyes with tears are red;
The blind old mother is lying dead,
But the bit of lace is done.
"See! the lace is done, Sir Priest. Oh! wait.
The pay is sure, though sometimes late!"

Summer across the seas,
Summer on land, in sky,
Summer in a heartless heart at ease,
With swift, white hands to snatch and seize
Gifts from a lover, who kneels to please
Each mood as it flits by.
What mood is this flits by? "Oh! wait,
My sweet! 'Tis bought! The man comes late!"

Only a bit of lace,
Only a few ells long;
The whirr of a wing in a second's grace
Might blow it away without a trace,
So light is the fairy bit of lace;
Hardly the thing for a song;
No; not the thing for a song. But wait;
There still is something to relate.

Only a bit of lace,
Only a few ells long;
But the whole of a life, and a life's last grace,
Gone in a moment, without a trace,
Were in the threads of that bit of lace.
Oh! the death and doom in the song!
Oh! the death and doom in the song! But wait;
The mills of the gods grind slow, grind late!

DE LOR OB 'PENSATION.

BY THE REV. PLATO JOHNSON.

An' so you's worff a hunderd tousan' dollar!
Well, Bimiech Jones, dat's ter'ble rich, I guess;
But still, you know, it doesn't allers foller
Ob all de good tings, money is de bes'.

I calkerlate dat Nature's rudder fair,
An' don' gib all she has to any man;
Her objec' is to let each hab his share,
An' so to eben up tings much's she can.

She takes a notion for to build a hill;
But all de dirt dat's needed comes from whar?
She digs a hole, an' keeps a diggin', till
She digs enough out here to put down dar.

Jess so in life you'll fin' it, I'll be boun';
Whenebber fortune towers to de sky,
It's logic for to cas' your eyes aroun'
An' spec' to fin' a 'spondin' hole clus by.

Well, you has money an'—de rumatiz;
De money is de hill dat towers high.
Dose orfle pains? I tell you wat day is.
Why, can' you see? Dey is de hole, clus by.
Now, I is healfy; dat's my hill, I spose.
So I is pore, an' dat's my hole, you see;
But, bless you! w'en we reckons smiles an' woes,
Ise jess as good as you, an' you as me.

You has for dinner, 'possum ebbery day,
W'ile plain corn-cake is all I can afford;
An' yet, I manage in some curus way,
To ben' my hed, an' t'ank de givin' Lord.

De Lord has fixed tings putty nearly squar;
You kin set down on dat fac', sartin' shore;
Den who is happiest? Oh! you's got me thar.
We'll know wen Deff comes knockin' at de door.

FREEDOM.

BY SUSAN COOLIDGE.

I WOULD be free! For Freedom is all fair,
And her strong smile is like the smile of God.
Her voice rings out like trumpet on the air,
And men rise up and follow; though the road
Be all unknown and hard to understand,
They tread it gladly, holding Freedom's hand.

I would be free! The little spark of Heaven
Let in my soul when life was breathed in me
Is like a flame, this way and that way driven
By ever wavering winds, which ceaselessly
Kindle and blow till all my soul is hot,
And would consume if liberty were not.

I would be free! But what is freedom, then?
For widely various are the shapes she wears
In different ages and to different men;
And many titles, many forms she bears—
Riot and revolution, sword and flame—
All called in turn by Freedom's honored name.

I would be free! Not free to burn and spoil,
To trample down the weak and smite the strong,
To seize the larger share of wine and oil,
And rob the sun my daylight to prolong,
And rob the night of sleep while others wake—
Feast on their famine, basely free to take.

I would be free! Free in a dearer way—
Free to become all that I may or can;
To be my best and utmost self each day,
Not held or bound by any chain of man,
By dull convention, or by foolish sneer,
Or love's mistaken clasp of feeble fear.

Free to be kind and true and faithful; free
To do the happy thing that makes life good,
To grow as grows the goodly forest-tree.
By none gainsaid, by none misunderstood,
To taste life's freshness with a child's delight,
And find new joy in every day and night.

I would be free! Ah! so may all be free.
Then shall the world grow sweet at core and sound,
And, moved in blest and ordered circuit, see
The bright millennial sun rise fair and round,
Heaven's day begin, and Christ, whose service is
Freedom all perfect, rule the world as His.

A VISIT TO NORWAY.

BY PROF. PHILIP SCHAFF, D.D.

AT last I have seen the Land of the Midnight Sun, or, as they call it in Norwegian, the "Midnatssol." We realize this unique feature to the fullest extent in Hammerfest and at the North Cape, where, during June and July, the glories of the setting and rising sun are blended, and banish all darkness. But, even in the southern part of Norway, there is scarcely any night at this season of the year, as there is, on the other hand, a very short day in the Winter. And yet it is not near as warm in Summer, nor near as cold in Winter as in the United States. These long days remind one of the better country, of which it is said: "There is no night there."

Norway is justly called the Switzerland of the North. It is not as grand and sublime; but it is equally beautiful and interesting in its way, with some features which Switzerland cannot furnish. It is a land of mountains and lakes and waterfalls and islands, and fjords without number. The last are the most striking peculiarity of the Western coast. The fjords are arms of the Northern Sea, stretched into the inland for many miles, surrounded by strips of fertile and sheltered land and snow-capped mountains. They are generally narrow and deep, and have several minor ramifications. The name of the piratical Vikings is derived from "Vikar," or creeks. On some of the fjords are still found the tunnels of these early navigators, who ventured, with their vessels, as far as Constantinople, and who discovered Iceland, Greenland, and "Vinland," in North America, five hundred years before Columbus set foot on San Salvador. In Christiania, behind the University, is preserved an old Viking ship, which was found buried in the sand. It is a most interesting relic of antiquity. The finest and most frequented fjords are Hardanger Fjord and the Sogne Fjord. The former extends from Teroen to Utne and Odde for sixty-eight English miles, with an average breadth of three miles, but gradually narrowing to a few hundred yards, and presenting a variety of fine scenery. It is enclosed by rocky and precipitous mountains of from three to five thousand feet. Its territory embraces the two largest waterfalls of Norway. The Sogneford (from *sogne—i. e.*, a narrow arm of the sea) is the longest of the fjords, extending 106 miles (170 kilometers), from Sognefest to Skjolden, and averaging six miles in breadth. It is surrounded by the grandest and wildest scenery in Norway, and terminates in narrow arms, bounded by lofty mountains, from which numerous waterfalls rush down into the depths below. At the upper ends of the northern ramifications lie huge glaciers, one of which (the Iostedalsbrae) is, perhaps, the largest in Europe.

One of the favorite inland routes is the journey across the country from Bergen to Christiania, or *vice versa*, which can be performed in a week. It leads through the finest scenery, and is very enjoyable. The inns are clean and comfortable, the fare cheap, the attendance uniformly civil and kind. The journey from Bergen to Vossevangen (by railroad), thence to Gudvangen (by cariole or diligence), across the Sognefjord to Lærdalsoeren (by steamboat), then up to the Alpine hospice Nystuen, and down to Fagernæs and Odnæs (by carriol or some other carriage), across the Ransfjord (by steamer), and by railroad to Christiania, leads through a succession of the finest scenery, unsurpassed even in Switzerland. I never saw so many waterfalls as between Vossevangen and Gudvangen. One ceases to number them. The favorite and most original mode of travel is by cariole (kariol) a very light gig for one person, and a boy who sits on the box behind. The horses are good, and well taken care of. The handbooks of Baedeker and Bennet are excellent guides throughout the whole of Norway.

We give our first impressions of the people and the state of religion, as far as we had an opportunity to observe. The Norwegians are an honest, true-hearted, placid and courteous people. They are industrious, and live in comparative comfort and contentment. I saw little or no beggary. In this respect Norway contrasts most favorably with Ireland and Italy, where the traveler is fairly besieged by persistent beggars and loafers. In these Northern cities there are no extremes of wealth and misery, as in London or New York. It seems to be the inevitable fate of wealth to cast the shadow of great poverty, wretchedness, and vice. In the tenth and eleventh centuries the Northmen were the terror of Europe, and made piratical expeditions to England, Germany, France, Italy. Christianity has transformed them into a civilized, peaceful, and virtuous nation. The change is extraordinary. Norway was formerly united with Denmark, and speaks the same language, but since 1814 it has formed one kingdom with Sweden. In politics there are two parties, a conservative one, called the Right, and a liberal one, called the Left. They differ chiefly in their views as to the relation to Sweden. The liberals contend for as much independence and home government as is consistent with the unity of the kingdom, and would abolish or greatly restrict the veto power of the King upon the resolutions of the Norwegian parliament (the Storthing), which sits in Christiania, the capital. The most advanced liberals are even in favor of a Norwegian republic; but this party is very small as yet, though it receives aid and comfort from the American emigrants. The liberal party has recently achieved a decided victory, and the King was forced to acknowledge a liberal cabinet for Norway, which resides in Christiania and is entirely independent of the Swedish cabinet. I became acquainted with Dr. Blix, a member of the present cabinet and Minister for the Department of Education and Public Worship. He was formerly Professor of Oriental Languages and Sanskrit in the University of Christiania, and gave me much useful information. All the other professors of distinction are absent in vacation. One of the theological professors, Dr. Caspari, has a European reputation as an independent investigator of the history of baptismal creeds (on which he wrote four volumes) and other departments of ancient Church history. He is now traveling in Germany in pursuit of his studies. He is a converted Israelite and a good Hebrew scholar.

Norway, as well as Sweden and Denmark, embraced the Lutheran Reformation in the sixteenth century, and has ever remained true to it. Till within a few years every other Church was rigidly excluded from the rights of public worship in Scandinavia; but now religious liberty, with a few restrictions, is granted to all sects. Lutheranism is still the national Church, supported and ruled by the civil government, which appoints the bishops, ministers and theological professors in the universities. All the other Churches have to support themselves, and, in turn, enjoy the advantage of governing themselves. The Scandinavian countries differ from all other Lutheran countries by the *episcopal* form of government. Norway has six bishops (for Christiania, Christiansand, Bergen, Trondhjem, Tromsö), each of whom receives 13,000 crowns—*i. e.*, about $3,500—salary; Sweden has twelve, with an Archbishop of Upsala; Denmark has seven bishops. But the Scandinavian episcopate is merely a superintendency, and claims no apostolic succession, which was broken at the time of the Reformation. Yet the Episcopal Church in the United States was near getting its episcopal ordination from Denmark, and Bishop White, of Pennsylvania, would have proceeded to Copenhagen for the purpose, if the English Parliament had not, in

the meantime, passed a law enabling the Archbishop of Canterbury to ordain bishops for foreign countries.

The Scandinavians, upon the whole, are a churchly and pious people, and do credit to the Lutheran creed. The churches are well attended, and the pastors are plain, worthy, well educated and faithful men. Their salary varies from $500 to $1,500, and they seem to be contented and happy. There is, of course, as in every state Church, a good deal of merely nominal Christianity, and an entire absence of discipline (which would have to begin with the *summus episcopus*—*i. e.* the King); but there is little infidelity and rationalism, and a good deal of religious life and activity. In Norway a layman, Haug, exerted a beneficial influence, and became the leader of a pietistic movement, which spread extensively among the people. There is considerable zeal for foreign missions, and I fell in at Vossevangen with a fair, where the women appeared in their picturesque national dress and bought articles for the support of missions in Madagascar and among the Zulus. In Sweden there are, we may say, three parties within the National Lutheran Church—the old school, or high and dry orthodoxy, the evangelical party, and the Waldenstromians. The most popular and eloquent preacher of the evangelical party, and perhaps of all Sweden, is Pastor Beskow, in Stockholm, who is called the Spurgeon of Sweden, and who built a church near the Grand Hotel in the style of Spurgeon's Tabernacle. I attended service in his church, which was very well filled with devout people, but he was absent, like most of the leading ministers, during July and August. His assistant preached a long and impressive sermon. The service is liturgical, as in all Lutheran churches, but a free prayer precedes the sermon. The whole congregation joins in singing. With the Waldenstromians I did not come into personal contact. Pastor Waldenstrom is a powerful preacher, in the vigor of life, and has a large following. He denies the substitutional idea of the Atonement, but is otherwise an orthodox evangelical Lutheran. The Swedish Church has recently adopted the revised version of the Scriptures, which is said to be a great improvement upon the old one from the period of the Reformation.

Besides the Lutheran State Church there are now in Scandinavia a few Roman Catholic and a number of Methodist and Baptist churches or chapels. I am informed that, in Sweden, which has a population of four and a half millions, there are about 28,000 Baptists, and 12,000 Methodists.

The Baptists occupy a peculiar position. The great majority of them remain in the National Church in which they were born, baptized, and confirmed, and pay their share toward its support, but form special societies or *ecclesiolae in ecclesia*, somewhat similar to those of the early Methodists in the Church of England, and the Pietists in the Lutheran Church of Germany. They have their separate preachers, mostly laymen, and hold special services and prayer-meetings. They object to the restrictions of the law of religious liberty, which allows them to form independent churches, and they remain nominally in the State Church, because, as one of their leading pastors told me, they have more liberty in it than they would have out of it; but they look forward to the time when the *voluntary* principle will triumph in Sweden. Their number is increasing rapidly. With the exception of the doctrine of baptism, its subjects and mode, they agree with the evangelical party in the Lutheran Church. The Baptist movement originated with the Rev. A. Viberg (formerly a minister in the State Church and still living, though retired from active duty), and is aided by the Baptists in England and America. The anomalous position of the Baptists within the National Lutheran Church is the professed cause of the recent protest of the Swedish bishops against the Eighth General Conference of the Evangelical Alliance, which was to be held in Stockholm, but has been transferred to Copenhagen. They fear that such a Conference would weaken the State Church and strengthen the cause of dissent. They declare, however, in their protest, expressly that they are not opposed to the principles and objects of the Evangelical Alliance, but simply to the holding of a General Conference in Stockholm at this time, when this friction exists and prevents a harmonious co-operation. In Denmark there seems to be no serious opposition to the Conference.

CHRISTIANIA, July, 1884.

"I GETS SULKY WHEN I'M SPOKE TO."

BY THE REV. GEO. F. PENTECOST.

THE inquiry rooms had been unusually full that night. It was now near twelve o'clock and almost all the workers and inquirers had gone home. A few workers were having last words with souls whose distress of mind and doubts were not removed. It had been a blessed night. Nearly one hundred souls had found Jesus, or rather had been found of him. We were all tired, but greatly rejoicing. I had just left a young man who had yielded his last difficulty and given himself up to the Lord who bought him. After bidding him good night, I turned to speak to one or two of my fellow workers before we separated for the night. As I did so I noticed sitting, apparently unobserved and unnoticed by any one, what appeared to be a little mite of a girl. At first I was inclined to pass her by, supposing that she was a child only waiting for some of the late lingerers; but a second thought led me to go to her and ask who she was and what she was waiting for. Making the simple inquiry and looking into her face as she turned it up to answer my question, I saw a very plain but intensely troubled face. The tears were silently coursing down her cheeks. My attention was riveted and my interest instantly quickened and fixed. I sat down by her side and asked her what her trouble was that made her look so sad. I found out that she was a little kitchen maid, about fourteen years old, and that she had been to the meeting in the great Mildmay Hall, and had come into the inquiry room, and had been present there for nearly three hours, hoping that some one would come and speak to her. But no one had noticed her, or if they had, had passed her by as a child.

To my question as to what was the trouble with her, she made answer:

"I want to get saved."

I cannot put on paper the tone of her voice or her manner of speech. But it was sad and despairing to the last degree. Her speech was slow and measured, as if there were a space between each letter of the words she spoke. It was a drawling monotone. Can you fancy how this would sound?

"I w-a-n-t t-o g-e-t s-a-v-e-d." With the slightest upward inflection on the last syllable of the last word, which gave it a little, song-like intonation.

"Well, my child, are you not a Christian?"

"I t-h-o-u-g-h-t I w-a-s."

"When did you think you were a Christian?"

"L-a-s-t w-e-e-k, w-h-e-n I w-a-s h-e-r-e b-e-f-o-r-e."

"What made you think you were a Christian then?"

"B-e-c-a-u-s-e a l-a-d-y t-o-l-d m-e t-h-a-t J-e-s u-s d-i-e-d t-o s-a-v-e m-e, a-n-d i-f I t-r-u-s-t-e-d t-o H-i-m h-e w-o-u-l-d s-a-v-e m-e; a-n-d t-h-a-t w-a-s t-h-e s-a-m-e a-s y-o-u t-o-l-d u-s i-n t-h-e s-e-r-m-o-n; a-n-d s-h-e s-h-o-w-e-d i-t t-o m-e i-n t-h-e B-i-b-l-e."

This was said in the same monotone as the rest; and, indeed, throughout the entire interview she never changed her tone, except that at the last she spoke a little quicker, and with a certain eagerness as the final truth dawned on her little mind and heart. All the time she was speaking to me her face was turned upward to mine, her eyes filled with tears, and with an eager, hungry look in them, as though she were listening for her life, as indeed she was. The little, plain face became positively fascinating, if not beautiful, as she looked up into mine, as if her soul's salvation depended on the next word I said to her.

"Well," continued I, "and did you believe what the lady told you about Jesus?"

"Yes, sir."

"And did it make you glad to know that the dear Saviour had died for you and saved you?"

"Yes, sir."

"Well, how is it that you are in trouble now? He has not changed since last week; and besides, he does not save for a few days, but, when a body gives herself to him, he saves her forever. Don't you know that he says 'I give unto them eternal life, and they shall never perish'?"

"But I aint saved now." This in a most distressed and despairing tone.

"But how do you know you are not saved now?"

"'Cause I've gone back to my old ways."

"Well, that is too bad. But what do you mean by going back to your old ways?"

"Have bad thoughts."

And here for the first time she dropped her eyes and looked intensely ashamed, and began to cry audibly. I deeply pitied the poor little thing, who, because bad thoughts had assailed her, had given up all thought that she could be saved. I thought of David, who said he "hated thoughts"; and I thought of myself and wondered if I were as sensitive as this little kitchen maid to bad thoughts, and remembered how subtle and distressing evil thoughts are to a heart that really desires to be pure and holy, as this child evidently did. And then I wondered what her bad thoughts could be, and determined to comfort and reassure her a little, and so said:

"Bad thoughts are sinful; but if you do not encourage them, and turn away from them, and ask the Lord who saved you to take them away from you and put his own thoughts into your heart, he will do it. You must not suppose, because some old bad thoughts come into your head, that you are not, therefore, a child of God. Besides, when we are first saved or forgiven, all our sins are not taken out of us. Jesus first takes us and makes us his own children, and then he begins to take away all the old evil. Just as if some kind, rich lady should make you her child; then she would take off your old clothes and put on new ones, and teach you all sorts of nice ways, and send you to school, so that you might be fitted to be her child. Now, you see, all this could not be done in a minute; but you would be her child all the time that you were getting rid of your old ways and learning all the new ways which your new mother would be pleased to have you learn. Do you not see that God has to teach you, now that he has got you, and you should not get discouraged just because in one week you have not learned everything that a Christian should learn, and got free from every evil thought and old habit. This is a part of God's goodness to us—that he gives us grace to overcome the evil. He is with us all the time, just as a loving teacher would be, to point out our mistakes and show us how to overcome them and do our lessons rightly. He is satisfied when he knows that we have a desire to be good children. But you said you had gone back to your old ways. Now what are these old ways, which have given you so much distress?"

At this the little maid hung her head again, and looked very shamefaced. For a long while she would not speak. I wondered what her besetments were, which had overcome her. I was expecting to hear a confession of some one of the hundred vices and evil ways into which all sorts of people (mistresses, as well as maids) fall. For while we do not hold a "confessional" in the inquiry room, many a strange confession is made of sins and habits which have long burdened the soul and stood between it and its peace.

Not getting an answer, I said with some urgency, yet with kindness:

"Come, my child, tell me what your old ways are, which so distress you; perhaps, if you will tell me, I can help you, or at least tell you how you can get rid of them."

After some minutes of hesitation, with her head bent still lower, as if to hide her shame, she said:

"*I g-e-t-s s-u-l-k-y w-h-e-n I'm s-p-o-k-e t-o.*"

At first I could hardly repress a smile—so despairing was this confession, so distressed was the little maid. This was one of her old ways, which she had supposed would disappear when she became a Christian. It was her trouble, her sin, no doubt was the most conspicuous in her obscure life. A little kitchen maid with a dull and stubborn disposition, who, perhaps, knowing little sympathy from those for whom she worked, and perhaps receiving many a scolding and harsh word, had resented them with the "sulks." The deep contrition in her face, the choking sobs in her throat, attested how deeply the little one felt. My heart was touched for her, and, taking her by the hand, I said, as kindly as I could:

"My poor child, I am sorry that you have fallen back into this old way of sulking when your mistress or the older servants speak to you. It is very bad of you to do so, and certainly it is displeasing to God; but he will give you grace to overcome this habit, and make you cheerful, and prompt to mind and do what you are told. But you must not be discouraged. And was this the reason you thought you were not a Christian?"

"Yes, sir; my mistress told me that I was a 'pretty Christian' to be sulking when I was spoke to. And I knew that if I was a Christian I would not feel ugly to people when they told me to do things, even if they was cross to me; but I do want to get saved." And here was more quiet crying and distress of countenance.

I had gathered that the little one's faith had been of the simplest kind, based on a most superficial knowledge of the word and way of salvation, so I set to work, and as carefully as I could, and as simply, too, unfolded to her the Gospel. She looked with eager, hungry eyes straight into mine all the time I was talking to her, fairly eating and drinking the "words of life." I asked her if she understood what I was saying to her. She said "yes, sir," in the same monotonous tone, drawling the words out slowly.

"Well, do you believe that the Lord Jesus saves you?"

"*I thought I did, last week; but now I don't think I am saved, for, if I was, I wouldn't get sulky when I'm spoke to.*"

This was the one thing which had overthrown her faith; and she was so taken up with her besetment, and especially since the taunt of her mistress, that her belief that she had been saved was gone. I often find this to be a serious trouble with inquirers. When they have simply believed, and then something comes into their lives, which leads them to doubt that they were really saved, *simple belief* does not satisfy them. They then begin to look for something more than the naked Word of God as a ground and warrant for their salvation.

After trying various expedients to get her thoughts off herself and onto Christ and his Word, I asked her if she knew any of Christ's promises.

"I know 'God so loved the world,'" she said.

"Very well," said I, "let us see if you understand and believe this promise. Who said 'God so loved the world'?"

"Jesus."

"Yes, Jesus said it; and do you believe that what he said is true?"

"Yes, sir."

"Have you any doubt about it?"

"No, sir."

"Who did God so love?"

"The world."

"And who is the world? Does it mean the trees, and rocks, and the earth, and the sea?"

"No, sir; it means the people."

"What people; the rich people and the good people, or the Jews?"

"Yes, sir; *but it means everybody.*"

"That is quite right. It does mean everybody. And especially it means sinners, those who most need his love. And it means *you*. Do you believe that God so loved *you*?"

"Yes, sir."

"Now let us go a step further. 'God so loved the world that he gave'—whom?"

"'His only begotten Son.'"

"Yes; that is right. And who was his only begotten Son?"

"Jesus."

"Yes. And what did he give Jesus for?"

"To die for us."

"Then I tried, at this point, to explain

to her and show her, out of the Word, what the death of Jesus meant, how he bore our sins and put them away, etc., and continued my catechism.

"Now, go on with your verse, 'Gave his only begotten Son, that whosoever'—what?

"'Believeth on him.'"

"Yes. It does not say that whosoever is good, or whosoever is able to give up and overcome all their sins; does it?"

"No, sir. It says 'whosoever believeth on him.'"

"And what does believing on him mean?"

"Why sir, you told us that it meant to believe what he says, and what he has done for us, and to trust him."

"Well, do you believe what he says, and what he has done for you; and do you trust him?"

"Yes, sir."

"Well, go on with your verse again. That whosoever believeth on him should not'—what?"

"'Perish.'"

"And what does that mean?"

"To go to Hell."

"Quite right," said I, not a little amused and instructed by her straightforward and simple definition of the word. Whatever difficulties some of our modern theologians have in understanding the meaning of the word "perish," she had none.

"Well, then, if you believe on him, will you go to Hell?"

For the first time the dull, despairing look gave way from her face and something like the suggestion of a smile came in, as she said, even more slowly than her wont was, as if she were yet a little fearful of accepting the truth.

"No, sir."

"No," continued I, "you will not perish, but have—what?"

"Everlasting life."

"And what does that mean?"

"To go to Heaven."

"Yes; and will you have everlasting life?"

"If I believe on him."

"Do you believe on him?"

"Yes, sir."

"How do you know that you will not 'go to Hell,' but 'go to Heaven'?"

"Because Jesus says so."

"Well, if Jesus says that you will not go to Hell, but go to Heaven, are you saved or lost?"

"I'm saved."

"Are you sure?"

"Yes, sir."

"How are you sure?"

"Because he says if I believe on him I shall not perish but have everlasting life; and I do believe on him."

With this last answer and confession of her faith the darkness fled away from her face and a happy peace spread itself over it, and the child positively looked pretty. The tears were gone, and a soft, happy light filled her eyes. I thought I had never spent a happier hour with an inquirer in my life, albeit she was a little kitchen maid.

"Now, my child, what is to be done with the sulks?"

She replied, with a smile, as if the whole matter were now perfectly plain and clear to her:

"I will have to give them up, sir."

"But are you sure you will be able to give them up?"

"Oh! yes, sir."

"But how do you know you will be able?"

"Because, sir, now that I know Jesus saves me, nothing can make me sulky. I won't care what anybody says to me now that I'm saved."

We had a little prayer together, and the little kitchen maid went away home. During the next week or ten days my time and attention was crowded with new cases every night, and the little maid had passed out of my mind. And now the meetings had come to an end. The last sermon was preached, the last address to the inquirers was over. It was twelve o'clock, and yet many of the dear friends were lingering to say "good bye" and to speak out their gratitude to God for the great refreshing we had all had. I was sitting on the end of a seat in the room we had used for our after meetings, talking with one or two friends, when I felt a little hard, rough hand make its way into mine from behind. I looked up, and there stood my little kitchen maid, with a face like an angel's for brightness.

"Hallo!" said I. "Is that you? How do you know you are saved?"

"*Because God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.*" This blessed verse came out quick and clear, and her little, plain face was full of light and peace.

"Well, how about the sulks?" said I.

"They are all gone, sir, and I am so happy, and I have been waiting all the night to say 'good bye' to you, sir, and to thank you for teaching me about 'God so loving the world.' And I am quite sure I am saved now."

Thus ended the chapter in which I had a part, but without doubt that humble life will go on in the strength of that great love and glorify God in the kitchen, and mayhap in higher places, though there is many a daughter of the King glorifying him in the kitchen who will be glorified by him "in his appearing and Kingdom."

BROOKLYN, N. Y.

AT THE NAVAJO RESERVATION.

BY HERBERT WELSH,
SECRETARY OF THE INDIAN RIGHTS ASSOCIATION.

In order to gain a clear idea of the Navajo Reservation, its resources and the habits of the people who dwell within its boundaries, Mr. Gardiner and I determined, so far as the brief time at our disposal would permit, to traverse it in various directions. Traveling on Indian ponies we found was our only means of transportation; but as this method was both agreeable and healthful, we gladly availed ourselves of it. We hired ponies from the Indians, and set out, on the morning of May 15th toward Washington Pass, a point lying to the northeast of Fort Defiance. Our party consisted of Mr. Marshall, the acting agent, Chee, the interpreter, Mr. Gardiner and myself. The Navajo ponies on which we were mounted are insignificant in appearance when compared with even the average American horse. Lean and light limbed, with drooping head and sleepy eye, they would not inspire one who saw them for the first time with confidence in their powers of endurance. But in this respect they belie their appearance. For the use to which the Indians put them, and the nature of the country in which they live, they are admirably adapted. When the grass is in good condition, from which they derive their only food, these diminutive animals can travel from sixty to seventy miles a day, sometimes, I am told, even reaching the extraordinary distance of ninety miles. Their size and build, of course, render them unfit for heavy work. It would be a great benefit to the Navajos, financially, if the Government were to take steps to improve the breed of these horses by introducing some good American stock among them. From conversation that I have held with some of the leading Navajos I feel convinced that they are not blind to the advantages likely to accrue to such an enterprise. In this way a valuable trade might be established with the whites, and an additional source of revenue be opened to the Indians.

This is but an illustration of one means among many that might be taken by the Government for the elevation of these people, and for the establishment of more friendly relations between them and the whites. But here the most significant fact asserts itself, that such a course is one to be urged not only upon the grounds of what some are pleased to call sentimental friendship for Indians but in order to secure the ultimate reduction of government expense as well as the enrichment and general well being of the territories in which they live. The best investment upon our part, even from the standpoint of self interest, is to convince these people that we are sincerely concerned for their welfare. In this way we will not only gain their friendship and respect, but, by awakening in them an interest in the acquisition of property, we establish the strongest claims upon their good behavior. A man will not enter lightly into a quarrel who jeopards his property thereby. But to return to the events of our journey. As I have said our course lay to the northeast—over the hills which immediately surround Fort Defiance, then out into the broad sandy valleys, with their skirting of steep sandstone cliffs, whose weird, twisted forms furnish a striking feature in the landscape. The trail we followed led us for some distance by the side of a brawling, shallow stream, whose waters are formed by the melting snow upon the mountains. Later in the season what is now a fierce torrent will give place to an arid gully, where no water is to be found. It is a matter of great importance for the development of this country that such streams should be utilized as far as possible. We noticed one spot on the banks of the stream to which I have alluded where a dam might be erected without serious difficulty, and by which the water that now runs off uselessly might be retained for irrigation. Navajo labor might easily be secured for this work, as in the case of the dam now being built at Fort Defiance.

At noon we stopped to take our lunch and rest our horses. Almost opposite to the dwarf cedar tree around which our party was seated, and at a distance of several hundred yards, rose precipitously from the plain three lofty pinnacles of sandstone; one of which, from its striking resemblance to a colossal frog, is known as "Frog Butte." These great shafts of stone, entirely isolated as they are from the surrounding cliffs, and standing like sentinels in the broad plain, present a strange and impressive appearance. Mr. Gardiner, who carried his camera with him, took a photograph of the buttes before we started out again upon our journey. The weather that we had experienced during the forenoon was mingled shade and sunshine, accompanied by a cool, invigorating breeze. We were overtaken, just before reaching our midday camping ground, by a sharp scurry of snow. During the course of our journey in the afternoon, we enjoyed a sight strikingly characteristic of this Indian country, and one which has left a vivid impression upon my memory. Upon a broad stretch of plain, lit by the brilliant sunlight, and swept by the pure breezes of this elevated region, we came upon a party of Navajo Indians, mounted on ponies and driving before them great flocks of sheep and goats. The men were wrapped in the accustomed blanket, with the scarlet handkerchief bound about their brows. The bridles were ornamented with silver. The dark faces of these shepherds of the wilderness, with their semi-barbaric attire, the bare, mountainous character of the landscape through which they moved, the flocks and herds surrounding them, canopied by a dusty cloud, that emitted incessant bleatings, suggested vividly a scene in the Orient, taken from the days of the Patriarchs. A little distance beyond this first group we came upon another large flock driven by a young Indian girl. As we approached her we could not but be struck by the brilliant picturesqueness of her appearance. She was mounted on a little gray pony, seated astride a high pommeled saddle, as is the wont of Indian women, her moccasined feet resting in broad, Turkish stirrups. A Navajo blanket, of rich and varied hue, was wrapped about her shoulders; others rested on the back and hung over the haunches of her pony. Her long, black hair, without covering of any kind, was at the mercy of sun and wind; her face, which was not without a certain charm and comeliness, was faintly tinted, in Indian fashion, with vermilion. As we came near, a little child of five or six years, who had been running along by the pony's side, evidently frightened by the approach of strangers, clambered up by the aid of the broad stirrup and the young girl's outstretched arms, and hid himself in the folds of the blanket at her back. As we came still closer, we noticed that the girl carried on her saddle bows, a kid, which rested contentedly in her arms, doubtless too weak to follow the flock. The picture was complete. Mr. Gardiner made every effort, through Chee, our interpreter, to induce the girl to allow herself to be photographed. Not even the bribe of a hand looking-glass and a bright silver dollar could tempt her, although Chee exerted all his powers of persuasion. She said she feared she would die if she consented. The Navajos have a curious superstitious dread of having their pictures taken (though this idea, judging from our experience, seems to be rapidly losing its intensity) as they believe that, when the likeness fades or is destroyed, their own life departs with it.

Toward three o'clock in the afternoon we came to the trading tent of Messrs. Clark and Hubbell, two young men—the former from the State of Maine, the latter Mexican and American parentage—who have just started what promises to be a very successful trading post among the Navajos. These gentlemen received us with cordial Western hospitality, and spared no pains to make us comfortable. Their improvised store consisted of a large tent securely fastened by cords and staples so as to be capable of resisting the violent winds to which the country is subject. The undivided compartment of the great tent served as place of business, a kitchen, and a sleeping room. Across the front part of the tent a rough counter had been erected, backed by a high line of shelves, on which were piled rolls of red flannel, calico, cans of preserved vegetables and fruits, bags of sugar, coffee, and all the heterogeneous collection of goods suited to attract the eye and supply the wants of a semi-savage people. In front and behind the tent huge bags stuffed with the wool of Navajo sheep, that had been received in trade from the Indians, lay, waiting departure for the East. Trotting in over the plain from various directions, came singly, or in small parties, Navajo men and women, carrying bags of wool behind them, ready to do business with the traders. Others, within the folds of the tent, leaned reflectively across the counter, meditating, with the slowness characteristic of Indian deliberation, upon the nature and extent of their purchases. A scene so animated and varied could not but give pleasure to one in any degree appreciative of the picturesque.

FORT DEFIANCE, ARIZONA.

THE FIRST BAPTIST CHURCH IN THE SOUTH.

BY HENRY S. BURRAGE, D.D.

It is an interesting fact that the First Baptist church in Charleston, South Carolina—the oldest of all the Baptist churches in the Southern States—was organized a little more than two hundred years ago at Kittery, in what was then known as the Province of Maine, now the State of Maine.

The first information we have concerning the presence of Baptists at Kittery is contained in a letter which Humphrey Churchwood, a member of the Baptist Church in Boston, but a resident of Kittery, addressed to his brethren of Massachusetts Bay, January 3d, 1682. He informed them that there were at Kittery "a competent number of well-established people, whose hearts the Lord had opened," insomuch that they had gladly received the Word and seriously professed "their hearty desire to the following of Christ, and to partake of all his holy ordinances, according to his blessed institution and divine appointment," and that it was their wish that a Gospel Church should be planted there. "In order hereunto," adds Churchwood, "we think it meet that our beloved brother, William Screven, who is, through free grace, gifted and endued with the spirit of veterans to preach the Gospel," should be ordained to the work of the ministry and intrusted with the pastoral oversight of this flock.

Concerning Mr. Screven, who was probably the bearer of this letter, I have been able to glean from the town records of Kittery, and also from the early records of the Province of Maine, a few facts, some of which have hitherto escaped notice. The date of Mr. Screven's arrival in this country is not known; but it is inferred, on grounds to which reference will soon be made, that he came here from Somerton, in Somersetshire, England. The first mention of him, after his settlement at Kittery, is the record of his marriage, at Kittery, July 23d, 1674, to Bridget Cutts, a daughter of Robert Cutts, one of the three brothers so prominent among the early settlers of New Hampshire. John, the oldest of the brothers, was the first President of New Hampshire; Robert, the youngest, settled at Barbadoes, in the West Indies, where he

married, as his second wife, Mary Hoel. Subsequently he came to New England, and first lived in Portsmouth, in the Great House (so-called), at the foot of Pitt Street. Afterward he removed to Kittery, where he was extensively engaged in ship-building. He had two sons and four daughters. It was the second of these daughters, Bridget Cutts, whom William Screven married. Other references in the Province records show that Mr. Screven was appointed to serve on the grand jury in 1678 and in 1680. At the General Assembly, held at York, June 30th, 1681, he took his seat as a deputy from Kittery.

Churchwood's letter of January 3d, 1682, evidently secured for Mr. Screven a hearty welcome from the church in Boston. Having been admitted to membership and having made "a trial of his gifts" before the church, and received the approbation of its members as "a man whom God hath qualified and furnished with the gift of his Holy Spirit and grace, enabling him to open and apply the Word of God, which, through the blessing of the Lord Jesus, may be useful in his hand, for the begetting and building up of souls in the knowledge of God," he was appointed, approved, and encouraged to exercise his gift in the place where he lives, or elsewhere, as the providence of God may cast him; the commission closing with the words, "and so the Lord help him to eye his glory in all things, and to walk honestly in the fear of his name."

Meanwhile, this movement to establish a Baptist church in Kittery became known there, and strenuous opposition was at once manifested on the part of "the standing order." Before Mr. Screven's return, Churchwood and others of the little company of Baptists were summoned before the magistrate, and threatened with fines and other penalties, if they continued to hold religious meetings.

On his return to Kittery, Mr. Screven entered upon the work to which he had been set apart by his brethren. The opposition, which, during his absence, had been manifested toward his associates, was now transferred to him. From an entry without date in the early records, he seems to have been summoned before the provincial authorities to answer to some "rumors and reports from a common fame of some presumptuous if not blasphemous speeches about the holy ordinance of baptism." At the examination that followed, he said he regarded infant baptism as "no ordinance of God, but an invention of men." As a result of the examination, he was required to give a bond of one hundred pounds to answer the charge against him at the next Court of Pleas. This Mr. Screven refused to give, and it would appear from the record that he was committed to prison on account of this refusal.

April 12th, he was brought before the Court at York, when he was fined ten pounds, and forbidden to "keep any private exercise at his own house, or elsewhere upon ye Lord's day, either in Kittery or any other place within ye limits of this province." He was also directed to observe the public worship of God at the parish church, or suffer the penalties which the law imposed.

Mr. Screven seems to have paid no heed to this order, and, June 28th, as we infer from a subsequent order, he was brought before the court, and convicted of contempt of his Majesty's authority in refusing to submit to the direction of the court, prohibiting him from holding public meetings. He was offered his liberty, however, and the privilege of returning to his family, if he would "forbear such kind of disorderly and turbulent practices"; but on his refusal to withdraw from the work to which he believed he had been divinely called, it was ordered that he should stand committed until the judgment of the court should be fulfilled. It is probable, however, that the sentence of the court was not carried into execution; for to the record of the court these words are appended: "After which, said Screven, coming into the court, did, in the presence of the said court and President, promise and engage to depart out of this province within a very short time."

It is evident from these words that Screven and his associates had come to the conclusion that if at Kittery they could not have freedom to worship God according to the dictates of their own consciences, they must seek the freedom elsewhere. But, as yet, they had no church organization, and it was evidently deemed desirable that such an organization should be effected before their departure, and while they could have the assistance of the Boston brethren. Accordingly, Sept. 13th, Mr. Screven sent a letter to the Baptist church, in Boston, requesting the church to send its pastor and delegates to aid in the organization of a church. To this request the church acceded, and the pastor, the Rev. Isaac Hull, accompanied probably by other members of the church, soon made his way to Kittery, where, Sept. 25th, 1682, a covenant was entered into, and signed by William Screven, nine brethren and a number of sisters.

It has been supposed that Mr. Screven and his associates left Kittery not long after the organization of the church. Time, however, would be required for the consideration of a desirable location, as well as for the disposal of property, and for providing means of transportation when the matter of location had been settled. It is certain from the Province Records, that Mr. Screven and "his Baptist company" were at Kittery as late as Oct. 9th, 1683, for, under that date, in the record of a court held at Wells, occurs an entry, from which it appears that Mr. Screven was brought before the court for "not departing this province, according to a former confession of court and his own choice." The court accordingly reaffirmed the sentence of June 28th, 1682, as "in full force against the said William Screven during the court's pleasure."

This order did not seem to hasten the departure of Screven and his associates. At the court held at Wells, May 27th, 1684, this action was taken: "An order to be sent for William Screven to appear before ye General Assembly in June next." As no further record in reference to Mr. Screven appears, it is probable that he and his company had made all their preparations for removal, and before a meeting of the General Assembly were on their way to their new home in South Carolina.

The place selected for a settlement was on the Cooper River, and not far from the site of the present city of Charleston. Mr. Screven called the name of his settlement Somerton. It is from this fact that an inference has been drawn with reverence to Mr. Screven's home in England. Irving, in his "History of the English Baptists," says that, in 1655, the Rev. Henry Jessey, a Baptist minister of London, was invited to visit his brethren in Bristol. Baptist principles, he found, had spread into many adjacent parts, and congregations in Wells, Somerton, Taunton, and many other places were visited. In the following year these churches asserted their union in a common declaration of faith, entitled "a Confession of faith of several churches in the County of Somerton, and in the counties near adjacent." The confession was signed by twenty-five persons, ministers and laymen, in behalf of the whole, and among the signatures was that of William Screven, of Somerton. This was in 1656. Mr. Screven, who established the colony of Somerton, South Carolina, was at that time twenty-seven years of age. He was a man of more than ordinary ability, as his whole career in this country shows. We know of no reason, therefore, why he may not have been the Willian Screven who signed the confession of 1656, while the fact that he gave the name of Somerton to his settlement on the Cooper River in South Carolina affords at least a plausible ground for such an identification.

About the time Mr. Screven established his colony at Somerton, there came into the same neighborhood, from the west of England, Joseph Blake, the friend and trustee of Lord Berkeley, one of the Lord's proprietors, and with him a number of "substantial persons." Mr. Blake's wife and her mother, Lady Axtell, united with Mr. Screven's church; and Mr. Blake, although not a member of the church, entertained Baptist views. With six others he was appointed to revise the Fundamental Constitutions, prepared for the Lord proprietor and the celebrated John Locke, and he succeeded Governor Archdale in the government of the colony at the close of the year 1696. His position and influence greatly strengthened the Baptist cause in the colony. Widely known as a wise and honored magistrate, he died September 7th, 1700.

A number of colonists, also, from the north of England, chiefly Baptists, came to Carolina with Lord Cardross not long after the arrival of Mr. Screven's company, and settled at Port Royal. The neighboring Indians, however, proved hostile, as did also the Spanish settlers at St. Augustine, and they soon, certainly before 1686, made their way to the mouth of the Edisto River, where they located, and those who were Baptists attached themselves to Mr. Screven's church, adding still further to its strength and influence.

Charlestown, as the settlement on the neck of land between Ashley and Cooper Rivers was now called, began to attract colonists about ten years before Mr. Screven and his company established themselves at Somerton. Its facilities for commerce did not escape the attention of the new colonists, and before the year 1693 the larger number of the members of the church had removed from Somerton to the Neck. It became necessary, therefore, that the meetings of the church should be transferred thither also. At first the meetings were held in the house of William Chapman, in King Street. In 1699 William Elliott, one of the members, gave the church the lot of land on Church Street, on which the meeting-house of the First Baptist church in Charleston now stands, and a house of worship was erected on this lot either in that or the following year.

Mr. Screven was now more that seventy years of age, and his health having declined, he asked to be relieved of the duties of his sacred office. His request was granted, and he addressed some words of affectionate counsel to the church, embodied in a treatise entitled, "An Ornament for Church Members." The manuscript was carefully preserved by the church and published after Mr. Screven's death. No copy of this treatise, so far as I can learn, has come down to us. Morgan Edwards, who, a century ago, journeyed from New Hampshire to Georgia gathering "Materials Toward a History of the Baptists," had a copy in his possession, probably while in Charleston. A quotation which he made from the closing paragraph is as follows: "And now, for a close of all, my dear brethren and sisters (whom God hath made me—poor, unworthy me—an instrument of gathering and settling in the faith and order of the Gospel), my request is that you, as speedily as possible, supply yourselves with an able and faithful minister. Be sure you take care that the person be orthodox in the faith, and of blameless life, and does own the Confession put forth by our brethren in London in 1689."

But Mr. Screven did not at this time wholly withdraw from ministerial service. Having received a grant of land, on which Georgetown now stands, he removed thither, and as opportunity offered and his strength permitted, he preached to the destitute around him. In 1706 the church in Boston, which had in vain endeavored to secure a pastor in England, turned to Mr. Screven in its extremity, and earnestly entreated him to return to New England, and take the pastoral oversight of the church by which he was ordained. Although so far advanced in years, he was at first inclined to accede to this request, but just at this time his successor in the pastorate of the church in Charleston died, and, receiving a call from the church to return and resume his pastoral labors with them, he felt that he could not decline, and he accordingly sent to the church in Boston a letter, dated June 2d, 1707, in which he urged the church, in case the Lord should not be pleased to supply them in the way they expected, to improve the gifts in the church. "Brother Collender and Joseph Russell, I know, have gifts that may tend to edification, if improved," he said. "I think you should call one or both of them to it."

The church in Boston acted upon this suggestion and called Mr. Collender, to whom Mr. Screven wrote, August 6th, 1708, as follows: "I rejoice that you are inclined to, and employed in, the blessed work of the Lord for the support of his cause"; and the letter closes with these words: "I have been brought very low by sickness, but I bless God I was helped to preach and administer the communion last Lord's day, but am still weak. Our Society are for the most part in health, and I hope thriving in grace. We are about ninety in all. I rest, your affectionate brother and fellow-laborer in the best of services for the best reward."

It is not thought that Mr. Screven removed his family to Charleston at this time, but his labors in behalf of the church which he had formed, and to which he had given so much of the strength of the best years of his life were continued, as he was able, until his death, which occurred at Georgetown, October 10th, 1713, at the completion of the eighty-fourth year of his age. Pure in life, affectionate in disposition, abundant in every good work, honored and revered of all, he commended by his life the Gospel which he preached, and came to the "grave in a full age, like a shock of corn cometh in his season." His tomb in Screven Street, in Georgetown, is still to be seen, and his memory is lovingly cherished not only by a numerous posterity, but also by the Baptists of South Carolina, and indeed of all the Southern States.

In the interest of bibliography I may add that I am informed by one of Mr. Screven's descendants in the South that Mrs. Schoolcraft, formerly a resident of Beaufort, South Carolina, wrote a history of the Screven family, which was published. He had heard, however, of only a single copy, which was destroyed in Sherman's raid. My own inquiries in reference to the book have not as yet brought to light another copy.

PORTLAND, ME.

DREADFUL RUMORS.

A LETTER AND ITS ANSWER.

BY HIRAM C. HAYD'N, D.D.

THE following letter deserves more than a private and personal answer. The experience of this pastor is not solitary in the Churches. That the ground has been covered again and again, avails not; for a lie is a long-lived thing. An inveterate prejudice is not easily overcome and laid forever at rest. But to the letter:

"MY DEAR SIR: The cause of missions is much prejudiced in my own church and congregation by certain immemorial traditions as to what some one said who had dined with missionaries in a luxurious manner, a long time ago, while in an Asiatic port, as captain of a vessel. Nobody seems to know what they had for dinner; but a score of people have refused to help us in our missionary work by reason of these dread ful rumors. For years I have deemed it best to take no notice of the disaffection, except to ridicule it mildly at proper times. Of course it is easy to deny. Moreover, you and I think nothing of these reports; but as there are so many that do I am led to ask of you a few facts, by which I may refute, if possible, the myth, if it be a myth, or acknowledge the corn, if it be corn. Only facts will do.

"A sentence in Mr. Mozoomdar's book gives me additional reason to ask this question. He says: 'It would be well if Christian missionaries in foreign lands would eat the bread of the people whom they go to convert; eat it from a common table; eat it in the unrefined, humble ways of the people, as Christ did at the festive board of the publicans. I knew Roman Catholic missionaries have done so, and won the hearts of whole tribes of men.' Cannot you give me a settler upon this point? I know you will be frank at all events.

"Yours in Christian fellowship,

"——— ———."

We may not be able to settle anything connected herewith; but it occurs to us, in frank response, to say to this last suggestion, first of all, that some Protestant missionaries, here and there, have done the same thing. They, also, have adopted both the dress and the manner of life of the people whom they strove to save. Some have this gift; for it is a gift. Dr. Grant sat down thus to many an unsavory repast, and had the brave hardihood and courage of the mountain-Koords themselves. Bruce, in China, did the same thing. Dunmore could use himself worse than it would be lawful to use the beast that bore him. But all missionaries cannot be pressed into such service, if it were desirable. On the other hand, it has been fully conceded that there is a positive gain in having Western mis-

sionaries put before the people the frugal appointments of a cheerful Christian home; and there can be no doubt about it. At the same time, it is quite possible to carry this matter too far, and make the contrast too great between the outward condition of the missionary, and that of the people he would reach. The closer to the people the more power over them, here or there, but enough removed to show whither we are leading.

As to the "immemorial traditions," they are rightly named. They have been traveling a long time. Similar rumors, of more recent birth, and vouched for by persons of more influence than the traditional sea-captain, call for the following plain statements of facts:

1. Some persons, visiting in Asiatic ports, do not seem to discriminate between the American people there engaged in educational work, which is provided for entirely outside mission funds, and for whom mission boards are not responsible, and the missionaries themselves. Their alliance with missionary work is very close and exceedingly helpful, but their support does not come from mission funds. How they live is, therefore, their own concern.

2. Nor do they always discriminate chaplains and others religiously employed, whom they find on presumably mission fields, who are also not amenable to missionary societies.

3. It has sometimes happened that missionaries have been temporarily employed as attachés of Legation, as interpreters or translators, thus rendering invaluable service in behalf of Christian civilization, and, while thus engaged, lived very differently from what they did as missionaries, being in the employ of government, and living as government officers. The captain aforesaid, may have dined with such an one, and been impressed with the luxuriousness of the repast. Of this particular case we know nothing.

4. Let it be further said that some missionaries in Asiatic ports, being persons of means, or allied with families of wealth, have been able to live much as they would in America, and their home life would probably not impress a casual visitor as being the ideal of self-sacrifice that they were expecting to see. We do not now discuss the wisdom or the unwisdom of using this liberty. It is a matter not wholly under the control of the societies that send these forth. If missionaries on foreign soil have wealthy friends who are in sympathy with them, they will find a way to reach them with their good things, and put means at their disposal to secure the comforts, possibly the luxuries, of the homes they left behind. And the result is scarcely one whit different from the impression made at home by ministers of the Gospel, who live luxuriously. It is a fair question whether it were not better to avoid this occasion of offense, since opportunity is taken in consequence to prejudice the cause of missions.

5. Yet how unjustly. Their exceptional style of living is not due to the money of the Churches but to their own, or that of friends who furnish them with it. It is safe to say that *no missionary society pays its missionaries a salary that will of itself foster luxurious habits.* This is the sufficient answer, so far as givers are concerned to know. If salaries are supplemented, they may, if they please, rejoice with them, remembering how it would most likely be if the case were their own.

6. It should be further said that, to persons coming in from Asiatic travel upon a frugal New England home, transplanted into an Oriental city, it will be as suggestive of Paradise as anything likely to be found this side of the New Jerusalem itself. And fare, that would pass unnoticed at home, may well seem to be flavored with the nectar of the gods. In the gladness and hospitality that blossom right out toward a stranger from the home land, is brought forth, possibly, some choice dainty, sent from the dearest spot of earth, reserved for some special occasion, and served up for guests who, having enjoyed the delicate viands, have gone away to speak to the disparagement of missionary consecration. This mean thing has really been done.

7. Now, it is not worth while to speak of missionaries as exceptional disciples of the Master, even if we think they are. They are, at least, fully up to the average. They are men and women with the frailties that belong to such, no doubt. Some have gone forth, honestly enough, that had better not have gone, themselves being the judges. But it is not too much to say that on all sides this service for the Master abroad is watched with ceaseless vigilance, that only worthy men and women may go forth, and that the funds contributed may be made to do the largest service for the Master. And the lot of most of these dear disciples is cast far enough from the luxuries and amenities of Asiatic ports.

These suggestions may not, with some, cover all the ground; but we are satisfied that they furnish the clew to the origin of these, whether earlier or later "traditions," which are still disturbing the minds of the Lord's people and hindering their charities.

NEW YORK CITY.

THE PENAL SYSTEM OF NEW YORK.

IV.

BY A STATE OFFICIAL.

ATTENTION has been called to the various houses of refuge and protectories for the punishment of juvenile offenders. An examination of the acts relating to these institutions would seem to indicate that insufficient safeguards surround the commitment of delinquents to their care. The object of these institutions is not only to punish for crimes and infractions of good behavior, but to mentally and morally educate their inmates. They thus provide for their mental and moral natures, and incidentally a good home as well. At least this is the theory on which they are managed, and generally such is the case. It is asserted on the best of authority that instances are by no means infrequent of parents procuring the commitment of their own children, solely for the purpose of ridding themselves of their care, support, and education. As the statutes now exist, no provision is made for any corroborative testimony on the commitment of offenders to these institutions, and a child may be committed on the unsupported evidence of its parents or guardian. When it is borne in mind that children are committed, not only for crime, but for truancy and vagrancy as well, it will become apparent that some change in the direction above indicated should be made. It is also suggested that, in certain instances, it would be well to compel the parents or guardians to contribute something for the maintenance of children committed by their means, and this for the purpose of preventing the destruction of parental responsibility. While it is unquestionably the duty of the state to punish crime, and arrest and prevent the growth of pauperism and a criminal class, yet great care should be taken that the very ends it seeks to accomplish are not defeated by the undue lessening of parental care, oversight, and responsibility in the rearing of the young, and the consequent destruction of the very foundation of its government.

It has been already stated that reforms can only be brought about by the enlightenment of public sentiment, and experience teaches that laws will not be enforced unless demanded by public opinion. Now, as a means of enlightening public sentiment in the matter of the reformation of the punishment of crime, it is suggested that a thorough and complete system of criminal statistics be inaugurated, and at stated intervals the facts obtained be given to the public. It may be urged that we already have a bureau of criminal statistics; but in a measurable extent only is this true. At present statistics as to crime and its punishment are collected under the imperfect provisions of the statute, and are only given to the public in the form of legislative documents which are carefully filed away beyond the gaze of the human eye. It is confidently asserted that if the exact cost of the punishment of crime could be known to the people of the state, many needed reforms would be speedily adopted.

Thus far the reforms pointed out relate entirely to the care and management of criminals after conviction. It is now proposed to take into consideration the machinery by which the punishment of crime is decreed. Those conversant with the punishment of crime are agreed that the entire penal system of the state should be placed under one central authority; and can it be successfully denied that centralization would be of any less benefit in the prosecution of crime? There should be some central authority, properly speaking, a department of justice with full power to regulate and control the administration of criminal justice; and it is urged that, if such a department were established, there would be less pigeon-holed indictments, and less use of criminal courts for private purposes.

It has been the aim of the writer to point out only certain reforms which would seem to be necessary and general in their character; but it may not be amiss to say something as to the management of the three great state prisons at the present time. So much has been said and written in relation to them, and so many investigations had in recent years that it would seem as though their conditions ought to be pretty generally understood. Still it is believed that there is a feeling on the part of large numbers of our citizens that flagrant abuses still exist in these institutions. Whatever may have been their condition in the past, it is not a fact now that their inmates are badly fed, or underfed, badly clothed, or ill-treated. On the contrary, they are well fed with food sufficient in quantity and good in quality, they are properly and comfortably clothed, and they are not wantonly ill-used and abused. They are punished when necessary, and the punishment is sometimes severe, but no more so than is absolutely essential to good government and maintenance of discipline. It may be safely asserted that not one case in recent years can be successfully pointed out where a prisoner has received more physical punishment than was necessary and proper. The evils complained of do not lie in this direction. That abuses in the management of these prisons do exist is not disputed, on the contrary is maintained; but they are general in their character and effects. Aside from evils resulting from partisan politics, one of the greatest under the new system is the too great economy now practiced, and the rivalry which exists between the prisons. While it was desirable to put a stop to wholesale plunder, extravagance, and waste, it is not advisable to rush to the opposite extreme, as now appears to be the case. It is not well that economy should be carried so far, for example, as to exclude necessary and proper appliances for bathing, suitable ventilation, good beds, and the employment of physicians, who would bring the fruits of skill and modern progress to the performance of their duties; it is not well that prison property should be allowed to go into dilapidation for want of suitable repairs, or that insufficient provision be made for prison libraries; and it is protested that it is neither wise, humane, nor consonant with decency that two prisoners should be obliged to occupy the same cell, as is practically the case at Sing Sing, especially where there is no possible excuse for it, there being a large number of unoccupied cells in Clinton and Auburn, where the amount obtained for prison labor is nearly if not quite as great. While an apparent balance has been shown in favor of the prisons during the last year or two, it is doubtful whether any really exists. It is believed that, if they were managed on a business basis, by properly charging them with necessary depreciation in value of machinery and tools, insurance, needed repairs, the expense of maintenance of the office of Superintendent of State Prisons and State Agent, there would not be a dollar of surplus; indeed, the comptroller, in his report for the last fiscal year, after charging them with proper disbursements, shows a deficit of forty-three thousand dollars. It is not necessarily proper that there should be a surplus; but it is right and proper that the people of the state should know just what the cost of maintaining convicts in these prisons is. What does it matter to the people of this state whether the State Prisons run behind fifty thousand dollars, or earn that sum, provided their inmates are dealt with in such a manner as will best subserve the commonwealth, looking at the question from the broadest standpoint?

Before leaving these most interesting subjects, it may be proper to speak of another, which at the present time is of deep concern to the state. Since the establishment of prisons for the punishment of crime, prison labor has been a fruitful source of contention and discussion, many plans have been suggested and adopted, and many expedients tried to remove the objections against it. To state the proposition that prisoners must be employed, not only for purposes of punishment and reformation, but as an aid to discipline as well, would be to state a self-evident truth. The only question remaining then, is how shall this labor be employed, on account of the state? Or should the labor of convicts or its product be sold for the highest price it will bring? It can safely be asserted that the contract system, considered as an abstract question, is bad; but, looking at it, in the light of an expedient, and as the best system thus far successfully tried, it is good. The evils from the employment of prison labor on public account have been so often pointed out that it will be unnecessary to speak of them here. It is freely admitted that, if all prison officers could be selected for their honesty, fidelity, and capacity, with tenure during good behavior, and if the same rules which regulate the control of private business interests could be applied to the prisons, the state could manufacture on its own account, with both profit to itself and the promotion of discipline. This would seem, however, in this generation at least, to be an impossibility. As to the competition of prison with free labor, the conclusions arrived at by many able men, who have made a careful study of the subject in three neighboring states, that it does not compete in any appreciable degree whatever, would seem to be conclusive on this subject. If any advantages are gained from its employment, they accrue to the manufacturer alone; outside labor cannot possibly be affected by it. The present legislature is called upon to deal with this question, and it would seem to be wise before any action is taken for the abolition of existing contracts entailing a vast loss upon the state, and consequent demoralization of prisoners by reason of enforced idleness, that some satisfactory plan be found that will not entail worse evils than those complained of; one that will have all of the advantages of the present system, with none of its bad features. It is not too much to say that, while the legislature may have the capacity, yet past experience has repeatedly demonstrated that, on a question of this nature, it will not exercise it, and, consequently, the basis of its action should be the conclusions of an intelligent commission appointed for its special qualifications in this particular field; and in this the recent action of the legislature is highly commendable, and it is believed that the actions of the commission appointed by Governor Cleveland, containing men eminent for their knowledge of the particular subject to be considered, will meet the approval of all fair-minded men.

In closing this article, it may be proper to speak of the exercise of the pardoning power. The exercise of executive clemency, in all cases except treason and murder, has been exclusively vested in the Chief Executive of the state from the earliest colonial times. By the Constitution of 1821 this power was extended to the crime of murder, and, with the exception of the additional prerogative of granting pardons under conditions given by the Constitution of 1846, has continued unchanged to this time, though the Constitution has, in many other important particulars, undergone revision. It may, therefore, safely be assumed that the propriety of vesting this great sovereign power in other hands, or under restrictions and limitations, has always been considered of doubtful propriety. It has been suggested that the pardoning power might with advantage be subject to the recommendation of a Board of Pardons. Without examining into the merits of the change suggested, it will be generally conceded that the question of dividing responsibility and necessary delay could not fail of being productive, in many instances, of great and lasting injustice, and especially where the question of time entered into consideration. It cannot be denied that the element of sympathy or the want of it in the Executive has an influence in the determinations of applications for pardon or

commutation; but this cannot, if it should, be eliminated under any system in the exercise of this power. An examination of statistics, however, does not disclose anything which might be calculated to alarm.

During the last fifty years the exercise of this power has gradually declined, taking into consideration the enormous increase of population and the consequent increase of crime. This is owing, in some degree perhaps, to the more perfect administration of justice; but the establishment of reformatories and houses of refuge, and the allowance of certain deductions from terms of imprisonment by the beneficent acts of 1862 and subsequent acts, has probably had more to do with this result. As a matter of information, the following figures are given, from official sources, showing the number of acts of clemency of different governors, and the percentum to the whole number of original applications, from and including the year 1865.

	Years.	Acts of Clemency.	Per cent.	No. applications.
Gov. Fenton	1865	152	55	278
"	1866	194	42	462
"	1867	143	32	440
"	1868	153	38	400
Gov. Hoffman	1869	108	36	298
"	1870	120	30	400
"	1871	118	34	344
"	1872	157	26	600
Gov. Dix	1873	55	22	243
"	1874	95	26	362
Gov. Tilden	1875	140	28	350
"	1876	180	35	456
Gov. Robinson	1877	111	29	380
"	1878	174	43	402
"	1879	211	42	498
Gov. Cornell	1880	56	34	156
"	1881	19	10	180
"	1882	20	15	126
Gov. Cleveland	1883	57	19	290

In conclusion, the writer fain would hope that the commonwealth of New York, which so long and so justly has stood at the head of the sisterhood of our republic of states, whose great achievements in the closing century of her distinguished past in the paths of science, education, commerce, patriotism and charity, causes the hearts of her people to throb with pride in the contemplation of her greatness, will not swerve from the exalted line of duty she so long has followed, but in the reform of punishment for the violators of our laws will lead where others can only follow, and once more justify her name so nobly earned.

A SOUTHERN CONVICT CAMP.

BY KIRK MUNROE.

When the Adjutant-General of the State of Florida invited me to accompany him on his annual visit of inspection to the state convict camp I readily accepted the invitation, glad of so favorable an opportunity of studying a new phase of that ever present problem, the disposition and regulation of convict labor.

The State of Florida, not able to afford the erection of a substantial state prison, and furnish its workshops with the costly machinery which alone would bring her convict labor into successful competition with that of free men, wisely decided, about seven years ago, to lease her convicts to railroad corporations or other responsible parties. In so doing she followed the example of Georgia and several other Southern States, in which the experiment had been successfully tried, and during these seven years the state's prisoners, from being maintained at a cost of about $25,000 per year, have come to yield the state an annual net revenue of $7,000. The contractors having charge of the convicts receive them at the various county jails, assume the cost of transportation to the place of confinement, and bind themselves to furnish a comfortable camp, well guarded, and to provide the prisoners with sufficient and suitable food, clothing, and bedding. They also agree that these camps shall at all times be open to the inspection of the Adjutant-General of the State, and governed in a manner satisfactory to him.

At the time of our visit, the contractors for the convict labor of the State of Florida were the Savannah, Florida and Western Railroad Company, and the camp that the General was about to inspect, when he invited me to accompany him, was a short distance from the town of Live Oak, near a branch line then being built to the Suwanee River by that company. The General chose to make his inspection on a holiday, as then he would find all the convicts in camp and not out on the road at work, as would be the case on any other day; and about ten o'clock in the morning a special train, provided for our use, drew up in front of the Live Oak station. There was but one car, an open flat, on which were placed a number of arm-chairs, and which was pushed in front of the locomotive, thus affording an unobstructed view of the track and country.

The day was perfectly clear and warm, and as we were rolled rapidly down the long vista that the straight line of track opened through the dense pine woods, and drew in exhilarating breaths of the scented air, it seemed impossible that such things as cold or want, or sin or sorrow, could exist in a world so beautiful.

The ride was short; and we soon saw, through the straight columnar trunks of the pines, the whitewashed posts of the stockade surrounding the convict camp, and the cloud of blue smoke from many camp fires floating among the tree tops above it.

Leaving the train, a walk of a hundred yards brought us to the camp, which is enclosed by a stockade twelve feet high, built of heavy posts, set on end, as closely together as possible, and deeply imbedded in the ground. At each of the four corners is a watch tower, reached by a flight of steps outside the stockades in which stands a guard armed with a double barreled shot gun, loaded with buckshot.

Before entering the stockade, we inspected a row of small log houses ranged in a long line parallel to that of the enclosure, which are used as offices, guardhouses, hospital, sutler's store, etc. Among them was the female prison, in which were confined, at the time of our visit, but two women. They were both white, and both serving out life sentences.

Inside the stockade, wandering restlessly about, or basking in the warm sunlight, were one hundred and fifty men, of whom but a dozen were white. The rest were Negroes, generally coal black and generally young, some of them being mere boys.

Among the white convicts, who sat moodily together in one corner, I recognized an acquaintance and was recognized in return. He was a powerful, brutal visaged man, whom I had seen arrested for killing a comrade, and helped to guard for a time, down on the Suwanee river a year before. I now learned of his narrow escape from hanging, which he owed to the ignorance of the jury, who, misunderstanding the technical use of terms, found him guilty of murder in the second degree, when they meant, accessory to a murder in the first degree. The sentence, therefore, passed in accordance with the verdict, was imprisonment for life, instead of hanging.

The Negroes were fat and apparently happy, and more contented with their lot than any number of white men, similarly situated, could possibly be. For our entertainment a number of them hastily organized a minstrel troupe and gave a wonderfully good performance. Several plank, laid on the ground, formed a platform, upon which clogs, jigs and shuffles were executed in rapid succession with much grace and skill. A sad, but at the same time most musical, accompaniment to the dancing was furnished by the jingle of the chains that each convict wore upon his legs. The regular music for the performance was provided by a quartet of whistlers and a number of "patters," who patted time on their knees and thighs in remarkable unison. The dancing was followed by singing—solos, duets and choruses—most of which were filled with the pathos of all true Negro melody, and all of which were rendered in approved plantation style. The most interesting part of this entertainment to the convicts themselves was the passing round of the hat. It was circulated briskly after each dance and each song; and after we had emptied our pockets of nickels and pennies we threw in small bits of tobacco, which seemed equally acceptable.

That an ardent desire for liberty possessed the souls of these black convicts, in spite of their careless gayety, was apparent in the anxious countenances of those who, deferentially approaching the General, begged to know when their time would be up, or if there was no chance of a pardon, or if they were behaving so well as to be entitled to "gain time." This "gain time" as they call it, is a deduction of five days from each month of sentence, for good behavior while in the Penitentiary. One man, serving out a life sentence, propounded an unanswerable conundrum to the General, by asking what his "gain time" would be, and if he behaved so as to become entitled to any, how long before his death it would set him free?

The convicts were sturdy beggars; but most of their requests were so simple that it was hard to refuse them, and among other things I promised to send them a base ball before Christmas; and they then and there began organizing their nines for a match game on Christmas day. This, I have since learned, was played with great spirit, and was, next to the dinner, the principal feature of their Christmas celebration.

The work of these convicts at that time was railroad building, and, to reach the scene of their daily labor, they were marched from their camp at six o'clock each morning to the construction train, conveyed up or down the line of road as occasion required, and worked, in shot-gun guarded chain gangs, until five o'clock in the afternoon, when they were returned to camp.

Their sleeping quarters are long, low log buildings, occupying the center of the stockaded enclosure, and lighted at night by locomotive headlights. The beds are rough board platforms, raised a few inches from the ground, at the foot of which are rows of heavy outposts pierced with holes. Through these holes is run a log chain, to which the manacles of the convicts are attached at night. Each prisoner is allowed two blankets, and small lightwood fires are allowed to burn on the ground between the double rows of beds or platforms.

The most unfortunate feature of this Southern convict system is that the Negroes, who form the bulk of the convicts, attach no disgrace to imprisonment, and are just as important members of society and of their churches upon leaving the convict camp as they were before entering it. In fact, some sort of dignity seems to attach itself to the newly released convict. By his dusky brethren and sisters he is treated with a certain deference, and his stories of convict life are listened to with admiring attention. Nor do newly released convicts have the slightest difficulty in obtaining employment; they are, in fact, in demand, by farmers and others who are in need of steady manual labor. These say that, for the first four or five months after his release, the ex-convict makes the best of servants, his late training having accustomed him to early hours, hard work, simple fare, and to the patient endurance of verbal abuse.

As we left the convict camp after a thorough inspection of its appointments, the prisoners were formed in two long lines in the yard, and two wheelbarrows, the first bearing a tub of boiled beef, cut into chunks, and the second a tub of corn bread, cut into squares, were wheeled slowly between them, while two attendants handed to each man the piece of beef and piece of bread which was to form his dinner. The food was seized with eagerness; for, though the hour was noon, this was breakfast, and life in a convict camp is at least accompanied by a glorious appetite. Our last view of the convicts showed them squatting on their heels, or sitting on the ground in various parts of the camp, and ravenously gnawing their meat bones like so many wild animals.

Shortly after this visit the state contract with the railroad company expired, and the convict labor for the next two years was sold to the highest bidder. He happened to be the proprietor of an immense turpentine farm or "orchard"; and now the Florida convicts are engaged in the manufacture of naval stores, probably the most irksome task that could be given them. They hate "turpentining" on account of the nature of many of its details, which involves lonesomeness and complete isolation from companionship for days at a time. As a reformatory the turpentine camp is more successful than any other; for nothing is so dreaded by the light-hearted Negro convict as solitary labor or confinement.

New York City.

OUR DEPARTURES FROM THE WESTMINSTER WAY.

III.

BY THE REV. JOHN M. HENDERSON.

In the present paper I continue the enumeration of the departures which Presbyterians of the present day have made from the old Westminster Way.

11. *Marriage.* It was to be by the minister alone, and in the church building alone; this after "ane tough debate" and in accord with some notable previous deliverances of Scottish Assemblies. This, together with the requiring of the publication of the bans from the pulpit, and of the recording the parents' consent (in case of minors) in session book, etc., shows that the marriage was a Church affair, as now contended for by the Church party in Austria and elsewhere, and not chiefly a state affair, as with us.

12. *Divorce.* Ditto.

13. *Education.* Ditto.

14. *The power of the keys.* There is no possible use in the attempt often made to bend the famous Confessional article on that subject to meet present views. It is very different.

15. *The basing the doctrine of the ministry very largely on the Old Testament priesthood,* as in the arguments in the Book of Government and in the undue official elevation of the ministry in many things. The idea seemed to be that, in the language of one, "the world consists of three classes, men, women and ministers."

16. *Personal liberty.* Its comparative absence seen in many things of that day, such as ministers being "compelled to transport" or "ordained to flit"—*i.e.*, to go from one charge to another without regard to their own protests or those of the congregation they left; the compulsion of people "by all civil pains" (which would include capital punishment) to swear to religious covenants; the compulsion of people to commune, etc.

17. *Excommunication.* The excommunicated not to be spoken to, and subjected to other very severe penalties.

18. *The proportion of the external to the internal and vital in religion.* Seen in many very notable things.

19. *Capital punishment.* Believed in as a punishment for many other things besides our two capital offenses, murder and treason; especially for heresy.

20. *Presbyterianism and monarchy.* It is now understood that in government Presbyterianism and Republicanism are almost identical in their respective spheres. Accordingly, Presbyterians almost to a man, the world over, believe in the Republican system. But there are many proofs that the Westminster Presbyterians, with some decided inconsistencies, were just as unanimous for monarchy. This was probably best for that time, when the world was not yet prepared for the government of the people.

21. *The comparative prominence of the Old Testament.* This is shown in a very large number of things, such as the witch-burning, following the Old Testament law and not the New Testament way of healing instead of burning the witch; the relation of the Church and State based on the Old Testament Theocracy; the setting of church officers apart by themselves, clothing them with such vast authority, and hedging them with such divinity, based, in their Book of Government, on the Old Testament priesthood; the professing the religion as a nation rather than as individual experience; and various other things.*

22. *Woman's Work.*

23. *Infallibility.* In all Churches now, as in all governments, there is allowance of fallibility and provision made for correction and improvement. In this the whole modern Church has become a follower of good John Robinson, of Pilgrim fame, who, much in advance of his day, spoke of "the further light that should break forth from the Word of God"; but not so the West-

* This was true of the Independents and others as well as Presbyterians. A curious illustration is found in the great prominence of Old Testament names given to children for a long time among New England people. They seem to have ransacked their Old Testaments with characteristic enthusiasm to find not only the more prominent of those names, such as Moses, Isaiah, etc., but even the obscurest, such as Eliphalet, Ahira, etc. Really, I prefer them to many of the fancy and boneless names now given.

minster Way. The covenant, whose signing and enforcing were so often repeated, bound the signers to their system "in all points as unto God's undoubted truth and verity . . . which, therefore, is ever styled God's true religion, Christ's true religion, the true and Christian religion, and *a perfect religion*." That true and perfect religion was simply the Presbyterian of that time as against all others. Accordingly it was adopted "*ad perpetuam rei memoriam*"—*i. e.*, forever. True, the Westminster Standards, adopted a few years after that covenant, and as a subsequent part of the same line of things, did not use the above language or go quite so far, but much the same principle was involved in the enforcing, by English as well as Scottish law, of those standards in all points by severe penalties, and especially in the *entire absence of any provisions for amendment*. In that entire and elaborate system, there is not one word about such amendment, so far as I have found. Even sixty years after this, in the union of Scotland with England, the opposition of the Scottish Kirk was pacified by the special provision that the Presbyterian system should remain in Scotland in time to come, "*without any amendment*." On the other hand, to-day, there is probably not a Protestant denomination in this country in which provision is not prominently made, in one way or another, for constitutional amendment. But every such provision is a wide departure from the Westminster Way.

24. *Witchery.* A belief in the whole witchery system was a part of the consensus of that time. And it is notable that the Puritans of England and Scotland were among the foremost witch-prosecutors that the world has ever seen. The Rev. Chas. Rogers (Presbyterian), Secretary of the great "Grampian Club," in his learned and valuable antiquarian work, "Scotland, Social and Domestic," says that 30,000 were put to death on that score in Scotland. The prosecution and execution were regarded as among the highest duties of Presbytery and most holy occupations of the Sabbath; and a perusal of such authorities as Fisher's Catechism (unexpurgated edition) which Dr. H. J. Van Dyke in his late *Review* article joins with many others in so highly commending, and which is really a rich and very able production, will show that, so late as 1765 at least, the abandonment of such prosecution was regarded by those who clung most tenaciously to the Westminster Way as a monstrous evil. Not even were the needless and terrible cruelties connected with such prosecution opposed in the Westminster time, so far as I can find.

25. *Infant Salvation.* It seems to be now established beyond all successful contradiction that, as a part of the consensus of that time and till quite recently, there were election and reprobation among infants as among adults, and that the famous clause on that subject in the Confession cannot rightly be understood, either logically or historically, in any other sense. A good deal might be adduced on the subject, in addition to what has been so forcibly presented by Drs. Krauth, Prentiss, Briggs, and others. Except among a very few that consensus is now completely abandoned.*

26. *The Doctrine of the Anti-Christ.*

27. *The Doctrine of Creation.*

28. *Dedication of Churches.* Not condemned expressly by Westminster, but by the Covenant; and, so far as I can learn, opposed to the Consensus of all the British Churches, except the Anglican, in that whole era. In this, however, I am open to correction.

29. *Outward respect to sacred places.* Condemned by the common law; at least in Scotland. There are some very interesting statements on this subject in Rowe's "*Histoire*," and Dr. Rogers's antiquarian work. It is quite different now.

30. *Instrumental music*, in Church or *anywhere else.* Same as Tunkers now.

31. *Ornaments, pictures, etc.*, in church buildings, outside or in, or elsewhere. Condemned then as breaches of the second commandment and popish. The painted windows, carvings, frescoings, etc., of to-day are complete departures from that Way.

32. *Prophecy.* The belief in supernatural predictive prophecy ("second sight") seems to have been universal at that time. At least such foremost scholars as the Rowes took it for granted as a matter of course.

33. *Supernatural Signs.* Ditto.

34. *Funeral Sermons.* Sharply condemned, not by the English, but by the Scotch. As the outcome of the long debate on this subject in the Assembly, they did not succeed in getting such sermons absolutely forbidden; but they were ignored. Permission was given for some exhortation, apparently at the grave, but nothing further.*

35. *The material character of future punishment.* Literal lake of literal fire and brimstone, etc.

36. *Reading the Bible in regular course in church.* Expressly directed in Directory of Worship.

37. *An actual table in the Lord's Supper.* On this there was a long and severe battle at Westminster between the English and Scotch. "But we brought it over their bellie to oure waye," says Baillie, in so far that the coming to the table, though not expressly enjoined, was taken for granted; but the Scottish Assembly, in its bill of enactment, gave the matter a settler for Scotland by inserting, "*Provided* always that the clause in the Directory, of the administration of the Lord's Supper, which mentioneth the communicants sitting about the table, or at it, be not interpreted as if, in the judgment of the Kirk, it were indifferent or free for any of the communicants not to come to or receive at the table."

38. *Fasting by pastor and people at ordination.* Expressly directed in Book of Government. And it may be added that fasting is prominently mentioned in other parts of the Standards. In that age it was recognized as one of our regular ordinances, not for occasional use, as sometimes with us, but very frequent use. Rowe tells about some that were eight days long.

ELMIRA, ILL.

* I may as well, however (if permitted here to diverge from my purpose to not discuss the merits of the "departures") be frank and fogyish enough to say that the matter is still encompassed with difficulties in my mind, difficulties certainly not in the feelings or wishes, but in the head. The noted arguments of Dr. Chas. Hodge for universal infant salvation seem to me to be unsatisfactory in exegesis and to logically involve far-reaching consequences, from which a good many will instinctively shrink. It is, moreover, most noticeable from the whole history of doctrine on this subject as given, *e. g.*, by Prof. Prentiss, that the gradual change has proceeded primarily not from exegesis but from *feeling, the Moral Sense*, and the exegesis has come in reluctant and halting afterward. The whole history of this matter is exceedingly suggestive in connection with the principles which govern the development of Christian Doctrine.

* May I be allowed to express the opinion that we may all possibly come to that Scotch way yet, except as to making it a matter of law. Many of our most thoughtful pastors now agree that a good deal can be well said against the funeral sermon. And yet its use is at present all but universal.

THE HEALTH OF MISSIONARIES.

OBSERVATIONS FROM THE JAPAN FIELD.

II.

BY WALLACE TAYLOR, PH.D.,
OF OSAKA, JAPAN.

[READ BEFORE THE MISSIONARY CONFERENCE, OF JAPAN.]

II.—THE LENGTH OF TIME ALLOTTED TO THE STUDY OF THE LANGUAGE BEFORE RESPONSIBLE WORK IS TAKEN UP.

WE deal with this subject for the present simply from the standpoint of health. The acquisition of the language is of the first importance; without this the missionary is a lame worker. The mechanic must first acquire the skillful use of his tools before he can work with ease, or perform a creditable amount of it. So must the missionary first acquire a knowledge of the language, before he can labor with an economical use of his working force. At least three years should be devoted to the language before the missionary takes up responsible work. If he commences responsible work before he is tolerably well acquainted with the people, or has a reasonably good command of the language, being conscious of the imperfectness of his efforts, and the uncertainty of the results, he makes drafts on his sensibilities to aid him in the unequal task. His efforts to work become constrained, he labors with great friction, consuming a large amount of force to accomplish small results. Worry early comes in to add to the confusion, and increase the exhaustion. He fails to acquire calm, easy habits of work, and if such habits are not early formed, they are but imperfectly acquired in future years. The unnatural, exhaustive habits early fallen into, cling to him, diminishing the amount of work he can do, and adding to the discomfort with which he does it. He early falls a victim to "missionary ill-health," and when his labors should be most useful he is compelled to retire from the field to restore his exhausted energies.

Again, the labor of acquiring the language, and the responsible, trying duties of missionary work are too great to be assumed at the same time. They react on each other by intensifying the sense of the importance of the work, and its grave responsibilities. The double duty thus early assumed stimulates to increased activity, and the work done is not timed to one's strength and to meet the requirements of maintaining health. Dissatisfaction in view of the needs of the work and the slow progress made creeps in, the judgment is led captive, while zeal and enthusiasm drives the chafed laborer on in the face of peril.

In the problem of maintaining health, and with it securing the largest returns in continuous and effective work, the question of getting a proper start, of forming easy and natural habits of labor, is of great importance. In a calling which must be prosecuted in the midst of such environments as missionary work necessarily is, all elements which lead to exhaustion and introduce worry should be religiously excluded. It is to the interest of the individual as well as the Board that sends him out, to secure the largest and best results possible in the work in which he is engaged. And the most effective effort in that direction will be made by insisting on a sufficient preparation in the language, drill and discipline in the line of future work, with a gradual taking up of its duties and responsibilities.

There is no settled policy on this point among the different Boards working in Japan. Judging from their methods of work, they consider it of minor importance. On the other hand, there appears to be an ambition to shove the new missionary into responsible work as soon as possible, regardless of the consequences. Among the Boards working in Japan, we find one Board that has a definite and fixed rule on this point, which they adhere to, of three years study before responsible work is assumed. It is scarcely necessary to say that this is one of the younger Boards. Of the older Boards, three only have regulations which they conform to with any approach to consistency, and of one of these the time allotted is so short that it works disastrously. Of the other Boards, judging from their practice, we could scarcely say they had any regulation whatever on this point. Among the older Boards we find one seeing to it that their young missionary takes up some form of work within a year, and has no objection to that work being taken up at once. They also frequently see their new worker fade away and fail in health under the too onerous duties thus early imposed, followed by months of illness and enforced idleness, if not by worse results. Another society sends its recruits forth to their field with the caution: "Now don't let us hear from you under two or three years. Your first business is to quietly get the language and become acquainted with the people among whom you are to work." This Society sees its recruits grow up into efficient workers, with health and ability to work when the time comes; while another Board sends its men off with the young American motto of "Now we shall expect to hear from you soon." And they generally do both hear from their hopeful recruit and see him too, sooner than they wish. In such a field as Japan, and with a vocation combining so little of the elements of unhealthfulness as missionary work does, such undesirable results can only follow some radical defect in methods of work.

I do not assume to say that the different result, as it regards failure of health, is to be solely attributed to the different regulations of the different Boards as to how and when their new men shall take up their work. But as I have watched recruits working under these regulations, or under no regulations whatever, I have become convinced that it has a great deal to do with such results; much more indeed than most Boards are willing to attribute to it. Most probably the Boards against which these strictures are made will be inclined to resist and affirm that they have regulations in regard to this matter, and that they send out their new men with instructions that they are to devote their attention for a time to the language. To such I must reply that my judgment has not been formed from a study of any written regulation they may have or any general policy which they profess to follow, but from what I actually see on the field, and from inquiries made of their missionaries as to what was the instruction they received, definite and relative on this point. The testimony of missionaries will, so far as my experience goes, reaffirm the above statement, that most Boards do send their men out with some general instructions in regard to the importance of spending some time in getting the language. But this instruction is not made definite and prominent. And what is given is so covered up with instructions and incentives of an opposite character that the impression with which new men come to the field is that, while they are expected to study the language for the first few years, they are also expected to take up and carry on any work of responsibility that comes to their hand or that may open up for them. I have not met any one outside of the men sent forth by two Boards, but who came with the understanding that they were to take up responsible missionary work at the first opportunity, and under the impression, also, that their secretaries expected to hear of their being engaged in some form of substantial work in much less time than we have assigned as necessary for preparatory studies. Moreover, persons have frequently been sent out with the express understanding that they were to take up responsible work that demanded a knowledge of the language soon after reaching the field. These remarks do not apply to those cases where persons are sent to a mission-field to labor in lines in which a knowledge of the language is not required. But to send those out, who are to teach in schools, and especially in girl's schools, with the understanding that they can take a class or so in English, work in the school and study the language, is to place them in the most trying and unfavorable circumstances for their future work. The position of a teacher in the Mission Girl's Schools, where the school is conducted principally or largely in the vernacular, as is the case in most of such schools, is one of the most trying of the many lines of missionary work in Japan. And if such is to be the lady missionary's future work, her future health and highest usefulness demands that she should not enter such a school for the first two years, nor take up responsible work therein under three years. So many are the avenues of work and usefulness, and so great are the inducements to take up some form of work, together with the intense desire to get to work as soon as possible, that without some restraint or some strong reasons to the contrary, the new missionary will not wait for preparation for future work and study of the language, but will at once take up some form of responsible labor. This is one reason why the instructions given by the secretaries of Boards to the outgoing missionary, though they may appear sufficient for the occasion, make so little impression and are practically forgotten shortly after reaching the field. Hence the point to be made clear is that missionaries should be sent to the field with the distinct and express understanding that, for the first three years, not only their principal but their only work is to be the language. And rare indeed are the exceptions where any deviation from this rule is justifiable. The pressing necessities of present emergencies are often brought forward to justify the putting of new men in positions of responsibility before they have a creditable command of the language; but the result generally fails to justify the wisdom of the procedure. The work had better lay fallow for a time than that a new man be sacrificed or his future usefulness be crippled in taking it up.

In the early days of missionary work in Japan (say from 1870; for earlier than this there was scarcely an opportunity to more than study the language) there may have been apparently stronger reasons for men taking up work without waiting for the preparation of three years than at present. But the majority of those who did so now regret it, with the conviction that they would have done more and better work after the expiration of eight or ten years, by having first devoted some three years exclusively to the language. But now the work has so far advanced in Japan that this excuse no longer exists. This subject has been discussed by the missionaries within the last year to some extent. The Osaka and Kobe Missionary Association, at the meeting in February, 1883, after having discussed this subject from the standpoints of the missionary's health and his greatest efficiency in work, passed the following resolution:

"That, whether we regard the missionary's health, his efficiency as a worker, or his ability to work harmoniously with the Japanese brethren, it is our opinion that his highest and most permanent success demands that, for a period of at least three years, he should not be expected to take up any responsible charge, but should give his whole time and strength to the work of securing a knowledge of the language and people."

At the Missionary Conference held in Osaka in April, 1883, papers embodying similar views were read, and remarks expressing similar convictions were made by various speakers, and also a resolution to have the views thus expressed embodied in the report of the Conference was passed. The Japan Mission of the A. B. C. M., at its annual meeting in May, 1883, took action as follows:

"*Whereas*, in view of the missionary's health and his highest efficiency in work,

"*Resolved*, That we recommend to the Board that hereafter missionaries be sent to the Japan field with the understanding that they are to spend at least three years in the study of the language and in becoming acquainted with the people before taking responsible work."

Hence it is to be hoped that the Boards doing work in Japan will give this subject due consideration, and that they will adopt such regulations as will secure the highest efficiency in the worker and the best results in the work.

III. FURLOUGHS.

In regard to furloughs and a return home, I am convinced that a missionary's highest interest requires and the greatest efficiency in his work will be secured by a return home at stated

intervals. In regard to furloughs, as in reference to other Board regulations, there is no settled policy among the different Boards working in Japan. But few of the Boards have definite rules on this point. With most of the Boards the practical working of whatever regulations they may have, is that, with but few exceptions, the missionary goes home on a vacation only when his health demands it. My observations had led me to the conclusion that the first furlough ought to be taken at the close of about the fifth or sixth year, and after that once every eight or ten years. After tabulating the statistics obtained from the different missions and analysing them, with reference to this point, I am still further confirmed in my views. These statistics, giving the results of one hundred and seventy missionaries, laboring during periods of from two to twenty-four years, give as a result thirty-four "broken down," besides many other failures in health, as the result of missionary labor. These thirty break-downs, though very many more than they should be, are still rather a small number from which to make deductions claiming scientific accuracy; yet the number is sufficiently large from which to draw important conclusions. The line of break-down from these thirty-four cases, like the thermal line on a fever chart, presents quite a uniform curve, the two highest points of which culminate in the fourth and eighth years from landing on the field, or the last furlough home. The ladies break down sooner than the gentlemen. By concentrating his efforts upon the language, and avoiding responsible missionary work for the first three years, this tendency to break down during the fourth year can be pushed along to the fifth or sixth year. At the completion of the fifth year, if the missionary has been judicious in the use of his time and in husbanding his strength, his health will be but little impaired, he will have a good working use of the language, be tolerably well acquainted with the people, and have had some experience in missionary labor. By taking a furlough home, at the expiration of this time, of at least one year, he will have the best preparation for the trying work of the future. And if he has gained knowledge from experience, and self-control from discipline, we may reasonably expect him in future years to maintain his health, and thus secure the greatest amount of effective work.

The expense of such Board regulations is at once objected to; but the greatest efficiency in work is of vastly more importance than the expense. The money expended is but the means to an end; and that end is effective work. The present hap-hazard, unsystematic methods of most Missions and Boards is attended with the greatest expense and the poorest returns. Some of the Boards working in Japan have lost more time and expended more money in caring for their broken-down missionaries than would cover the loss in time and expenditure of money required to carry out the recommendations here made. Again, I observe, that many who do not break down, begin to fail in health after the fourth or fifth year from entering upon their work. They remain on the field, yet are reluctantly obliged to spend more or less time in partial work, while the physical discomfort and dissatisfaction of mind experienced is an element by no means to be overlooked. Very many of these cases, would, at the expiration of eight or ten years, have accomplished more for the means expended by a furlough home at the close of the fifth year. Sixty-nine years, or more than one-fifteenth and a half of all the time put in by the combined missionary forces working in Japan, has been spent in partial work, enforced rests and furloughs home, by those broken down in health. The time thus lost by one Mission is more than can be made up by their present large working force in one year and a half. This great loss of time demands the serious consideration of the Missions laboring in Japan. Over ninety thousand dollars ($90,000) have been expended in distracted efforts to regain health thus lost. This great expenditure in worse than useless channels should demand the careful attention of Missionary Boards to see if there is not some remedy for this non-productive outlay of means. One of the Boards working in Japan has, within the last eight years, expended more means in caring for her broken-down missionaries than is required to meet the whole expense of their large missionary work for a year. In other words, more than one-eighth of this Board's expenses for their mission in Japan has gone into the non-productive channel of caring for their workers, broken down by the ill-timed missionary work. The ratio of those who have broken down in health to the whole number of laborers in the field is five and one-third or, in other words, for every five and one-third missionaries in the work, one man has broken down. Of two Boards doing a large work in the Japan field, one man for every two and a half of the working force in the field in the one, and every three and one-third in the other, have broken down in health. Nor is this all; a break down in health is a severe calamity to the individual. The health and vigor lost by a break down but slowly regained, and not infrequently never fully restored. The broken-down missionary is liable ever after to be a lame worker.

A study of "Board Regulations" and "Missionary Ill-health," with reference to loss in health, time and means, affords valuable lessons on this important point. The lack of appropriate and wise Mission and Board regulations is responsible in no small degree for these undesirable results. The break-down in health should be met and prevented not only by the individual, but by the Mission and Board whose worker he is, at whatever expense of means and loss of apparent necessary work, as being the wisest, most economic application of means to ends. I appeal to missionary bodies working in Japan for a careful consideration of these matters. In my judgment, after a careful study of this subject, the most important steps toward securing health and effective work will have been taken when Mission and Board regulations relieve the missionary of responsible charge for the first three years, and require him during that time to devote his strength to acquiring the language and becoming acquainted with the people, and fix the first furlough home about the close of the first five years, and after that, once in about every eight years; and rare indeed should be the exceptions when deviation is permitted; further than this the responsibility and success must in general rest with the individual.

Cut off as the missionary is, in a great measure, from scientific, commercial and literary influences, his associations being limited to a small circle, and those generally of his own class, and his labors being confined for the most part to narrow routines of thought and activity, he becomes channeled in thought and feeling. Nothing will break this up out a return home to mingle for a time in other and larger circles. He should adjust himself to his work so that his health does not demand it, but, to be a liberal, strong and able-minded worker he needs it. So also spiritually he occasionally needs to mingle with the fullest and highest religious thought and feeling of Christian communities at home.

Against the measures advocated in this paper I have been met with the objection, that "It is better to follow the indications of Providence in carrying on missionary work," and that "The old timed regulations that have had the sanction of missionary Boards for years are to be preferred." This is about equivalent to saying that it is not best for the missionary to have the benefit of past experience in preparing himself for future usefulness and caring for his health; that, with reference to these matters, almost no regulations are to be preferred, but that the health and usefulness of the missionary are to be left largely for Providence to care for. I am not at all disposed to ignore "the indications of Providence" in these matters; our only difference on this point would be as to what the indications of Providence are. To follow "the indications of Providence," is meant to meet the occasions as they arise, taking it for granted that the nature of the occurrence is a providential indication of what should be done and when it is best to do it, rather than systematically providing for the occasions before they occur. That is, to send a man to the foreign field largely because he feels he has "a call" to that work; and when he reaches his field, that he should take up the work that comes to his hand to be done: for Providence thus indicates that he is to do it; and, also, when he fails in health from the effects of the climate or the work, that he must return home for rest; because it is a providential indication that he should now go, but not before. If meeting the occasions in this way produces the best results, then let "the old-time regulations" continue to have our "sanction"; but if experience shows that systematically providing for these occasions will secure the best results, Board regulations should provide for them, and in doing so they should feel they had the sanction of Providence. The knowledge gained by experience with man's sanctified wisdom and judgment are to him the highest leadings of Providence. And why apply to matters that affect the health, and through the health the work, regulations (or the absence of regulations) that will not apply to other departments of the work?

It is so easy for a man to get up an enthusiasm and feel he has "a call to the foreign field, when the results may show that the call to stay at home would have been more conducive to the cause; it is in such harmony with the spirit of missions to embrace all the opportunities for work as soon as possible, and yet the results are very likely to show that the effects of such injudicious and ill-timed work sends a man home from ill-health when his continued work on the field would be of the greatest service; it is so consonant with the consecration given to missionary effort to continue at the work till compelled to leave from failing health, though the work accomplished may be but a poor equivalent for the time lost in distracted efforts to regain health, and the discomfort of mind and body experienced. In the earlier days of missionary enterprise, when those who left home for the foreign field bid almost a final farewell to friends and country, and when the missionary reached his destination after weary months in sailing vessels and slow conveyances, almost the only alternative was to remain on the field till failing health and inability to work rendered a longer stay of no advantage. But now the circumstances are changed. The missionary now reaches his destination in as many weeks by steam (with exceptions), as it formerly required months. The ends of the earth have been brought nearer together through the progress of science and the interests of commerce. Missionary effort lays hold of these advances as aids to her work. They are God's providences to be used in carrying the Gospel to the heathen. And none the less are the experiences in the work, which give advance to new methods attended with better results, also God's providences, to be used in the same way.

Experience, together with scientific research, pushes an enterprise to its highest success, in making the wisest application of means to ends, in attaining the best results for the effort put forth and the means expended. And missionary work, so far as the business management of the effort extends, should form no exception to business enterprises. Those regulations which will secure the greatest results in the end, are conspicuously the ones that Providence points out to be used in carrying out the command "Go ye into all the world and preach the Gospel to every creature." Missionary Boards can learn much from each other as well as from their own experience. There is no occasion for one Board to repeat the unprofitable experience of another, any more than there is reason for them to continue repeating their own. Much, also, can be learned from the civil service of various governments in foreign lands. In this respect Missionary Boards appear slow to gather wisdom from experience, either their own or that of others. The children of this world in their day and generation are often wiser than the children of light.

When Missionary Boards have complied with the suggestions here made, so far as my observations in Japan go, they will have thrown about all the safeguards around the future health and usefulness of the missionary that they can reasonably be expected to do. The issues as to health from the effects of the work must then rest with the individual missionary.

Hymn Notes.

DEAN STANLEY. 1815—81.

BY PROF. FREDERIC M. BIRD.

No man of our time has been the object at once of more theological aversion and more personal affection than Dr. Arthur Penrhyn Stanley. As the leading champion of the "Broad" movement in both its phases, he incurred much inevitable odium—which he was perfectly able to bear, and in good measure to live down. His pronounced Erastian principles, his steady aim toward ecclesiastical leveling, shocked or alienated many churchmen who were less out of sympathy with him on purely doctrinal grounds; while the mass of British Dissenters and Scotch Presbyterians, who were attracted to him by what repelled his brethren, ought to have felt this attraction more than neutralized by abhorrence of his heresies on Inspiration and Atonement. His popularity with these classes was a curious proof of how much more people care now, even in religion, for politics than for theology. But his character might well command the admiration of every one who had a man's conscience and a Christian's heart. It seems to have been a singular conbination of sweetness and strength. He had all the courage of his convictions. No one needed to be in doubt as to what Stanley believed or cared for. To have seen him stand up in Convocation and speak out for the proscribed Colenso must have been something to remember. The fact that he had hardly a supporter or sympathizer present, that his protests were uttered against fixed opinions and could have no immediate effect except to irritate, made his words neither weaker nor harsher. He had the rare gift of firm gentleness; he was a rock coated with moss—a believing rationalist, a devout secularizer of things counted sacred, that things really sacred might be the better loved and prized. Understand him or not as men might, he understood himself. Whether people agreed with him or not, he was a factor in their lives, a turner of their thoughts, a leader of their time. A bishop's son, he was the one priest in England whom the Episcopal bench could not receive; the nephew of a baron and favorite of royalty, he was no mere courtier, or preacher of smooth things, but a reformer and—in his own way—a prophet.

Born at Alderley, Cheshire, Dec. 13th, 1815, he was educated at Rugby (1829—'34) under Dr. Arnold, where, like Arthur Clough, Thomas Hughes, and Matthew Arnold, he received the impress of that master mind. (His first book was the "Life of Arnold," 1844.) He distinguished himself in various ways at Oxford (1834—'38), where he was afterward fellow, tutor, examiner, and professor; was chaplain to Prince Albert, to Bishop Tait, of London, and to the Queen; and was installed Dean of Westminster, Jan. 9th, 1864. His "Sinai and Palestine," "Eastern Church," "Jewish Church," and other works, are abundantly known. Not so, with two or three exceptions, are his hymns.

He seems to have been not so much a born poet as one whose highly trained and furnished mind could express itself creditably either in prose or verse—a class whereof the dignitaries of the English Church have of late years given many examples. Beyond a Newdigate prize poem, "The Gypsies," he seems to have published nothing in early life.

"He is gone beyond the skies;
A cloud receives him from our eyes."

This piece on the Ascension was written for a private family, and appeared in *Macmillan's Magazine* for June, 1862. It is the earliest and best-known of his hymns, and is found in sundry English collections, usually altered so as to begin:

"He is gone; a cloud of light
Has received him from our sight."

Thus it stands in Lasar and Hall's "Evangelical Hymnal," N. Y., 1880, the entire seven eight-line stanzas being there preserved. The first collection to introduce it was Dean Alford's "Year of Praise," 1867, which uses the third, sixth and seventh stanzas, beginning,

"He is gone, and we remain
In this world of sin and pain."

Drs. Hitchcock, Schaff and Eddy, in their "Hymns and Songs of Praise," 1874, begin with the same line, but use stanzas 3, 4, 5 and 6. Messrs. Stryker & Main, in their "Church Praise Book," 1881, use the same stanzas, dropping two lines of each. The Oberlin "Manual of Praise," 1880, makes four stanzas out of the fourth and sixth, beginning,

"He is gone! We heard Him say,
'Good that I should go away.'"

Here are five texts, or three variations, of one piece. But Dean Stanley's hymns are all long, and sometimes—as in the original opening couplet of this—irregular in measure; so that abridgement generally, and change sometimes, will be necessary to adapt them for public worship. So with his poem on the Transfiguration:

"Master, it is good to be
High on the mountain here with Thee."

An *O* has to be inserted at the start; and this is done by Dr. Hitchcock and Mr. Lasar, who give four double stanzas out of six, and by the Methodist Hymnal, which retains three. The Evangelical Association's Hymn Book, Cleveland, 1881, cuts these three into six, of four lines each. In England, Mr. Thring, followed by Mr. Stopford H. Brooke, makes a somewhat unnecessary change to

"Lord, it is good for us to be."

The date of this, when given at all, is always stated to be 1872; but this is an error, for I find the piece in Mr. R. Brown Bosthwick's "Select Hymns for Church and Home," 1871.

"Day of wrath, O dreadful day,
When this world shall pass away."

A free paraphrase of "Dies Iræ," in thirteen six-line stanzas, all of which are retained by Lasar, five by the Methodist Hymnal, six by Stryker & Main, and ten by Dr. Robinson's, new "Laudes Domini." Of British books I find this only in Novello's "Hymnary" and in the Westminster Abbey Collection of last year. No date is assigned, but it cannot be much later than the last; for I cut it from a newspaper in 1874. I think this will, in time, largely supersede the more literal versions of the great mediæval hymn. The terrible severity of the original is here softened, and the language, while still full of feeling, is such as a modern Christian can use. Here is one of the Dean's charming interpolations:

"Every wrong shall be set right,
Every secret brought to light."

That is a scholar's idea of Heaven.

These three are the only lyrics by Dean Stanley that have had any extended currency, and may be said to be at all generally known. Any one who reads them carefully will see that while they are not, and probably never will be, of the first value as popular hymns (such as "Rock of Ages" and "Abide with Me"), they can yet by no means be ignored. They may lack the condensation (at least the first and second, for it is not true of the last mentioned), the obviousness, directness, vehemence, of our universally accepted and valued hymn classics; but they have a quiet beauty of their own, full of scholarly thought and Christian feeling. With some, if not with all, they will be, and indeed are already, favorites; and I think the compilers who pass them by without consideration will find that they have made a mistake.

The rest belong to the future, and one can only guess what they will come to.

"Where shall we find the Lord?"

"Where shall we learn to die?"—

a pair on "The Divine Life" and "The Perfect Death," written 1880 for an American Collection, that of Lasar & Hall. The others are not to be found, so far as I know, in any collection except "The Westminster Abbey Hymn-Book," compiled by Dr. J. Troutbeck, one of the minor canons, 1883. It professes only to contain

"most of the hymns by the late Dean Stanley"; but I know nothing of his which is not here. None of them are unworthy of his talents; one spirit and one purpose run through them all. It was the steadily-pursued object of his life to fight ecclesiasticism and dogmatism in any or every shape, and to reduce religion to those simple and divinely human elements of which he believed primitive Christianity to have consisted. Hymns may not be unduly polemic, and these are not, but they nowhere contradict, they often plainly attest, his ruling aim. Here he sought to present the fundamental verities, freed as nearly as might be, from all later accretions.

"When the Paschal evening fell
Deep on Kedron's hallowed dell."

This appeared in *Macmillan's Magazine*, I think, about 1875. In it he "intended to furnish a sacramental hymn founded on the one common idea of commemoration which lies at the basis of all views of the Eucharist, whether material or spiritual, and to express this undoubted intention of the original institution, apart from the metaphorical language by which the ordinance is often described." In these characteristic words he prefaced what is perhaps his most beautiful lyric. It has seven long stanzas; here is the fifth:

"When diverging creeds shall learn
Toward their central Source to turn;
When contending churches tire
Of the earthquake, wind, and fire;
Here let strife and clamor cease
At that still, small voice of peace—
'May they all united be
In the Father and in Me.'"

Each of the others deserves mention.

"The Lord is come! On Syrian soil,
The child of poverty and toil."

Six stanzas, for Advent, closing thus:

"The Lord is come! In every heart
Where truth and mercy claim a part;
In every land where right is might,
And deeds of darkness shun the light;
In every Church where faith and love
Lift earthward thoughts to things above;
In every holy, happy home,
We bless Thee, Lord, that thou hast come!"

Next is a version of "Veni Sancte Spiritus," which will not supersede Caswall's last book, but has found its way into Dr. Robinson's "Laudes Domini":

"Come, Holy Spirit, from above."

Then a more elaborate Whitsuntide piece:

"Spirit unseen, our spirit's home."

Eight long stanzas, mostly in sevens:

"Who shall be the last great Seer?"

Four double stanzas, on St. John Baptist:

"Let us with a gladsome mind
Praise the Lord, for He is kind!"

for the King's Accession. Eleven eight-line stanzas, the opening and closing couplet in each being repeated from Milton:

"O frail Spirit, vital spark,
Trembling, toiling, rising, sinking,
Flickering bright 'mid shadows dark,
Spring of feeling, aching, thinking,
Central flame of smiles and tears,
Boundless hopes and wasting fears,
Whither wilt thou wend thy way,
When we close this mortal day?

"Shall the course of earthly joys
Still repeat their round forever,
Feasts and songs, and forms and toys,
Endless throbs of this life's fever?
Or beyond these weary woes,
Shall we find a deep repose,
And, like dove that seeks her nest,
Flee away and be at rest?"

This was suggested, of course, by Hadrian, Flatman and Pope. There is a great deal of it—no less than twelve such stanzas—and, if I am not mistaken, it is a very beautiful poem, as much so (or nearly) for this age as Toplady's "Deathless principle, arise" was for a hundred years ago.

The last piece I must cite entire; it is too fine, and too characteristic, for omission or abridgement. The text, so to speak, is from a famous German song of Arndt:

"Where is the Christian's Fatherland?
Is it the holy Hebrew land?
In Nazareth's vale, on Zion's steep,
Or by the Galilean deep?
Where pilgrim hosts have rushed to lave
Their stains of sin in Jordan's wave,
Or sought to win by brand and blade
The tomb wherein their Lord was laid?

"Where is the Christian's Fatherland?
Is it the haunted Grecian strand,
Where Apostolic wanderers first
The yoke of Jewish bondage burst?
Or where, on many a mystic page,
Byzantine prelate, Coptic sage,
Fondly essayed to intertwine
Earth's shadows with the light divine?

(That last couplet is one of his ablest strokes. The distinction between religion and theology, between divine truth and human interpretations thereof, has never been more neatly put.)

"Or is the Christian's Fatherland
Where, with crowned head and croziered hand,
The Ghost of Empire proudly sits,
And on the grave of Cæsar sits?
O by those world-embracing walls,
O in those vast and pictured halls,
O underneath that soaring dome,
Shall this not be the Christian's home?

"Where is the Christian's Fatherland?—
He still looks on from land to land—
Is it where German conscience woke,
When Luther's lips of thunder spoke?
Or where by Zurich's shore was heard
The calm Helvetian's earnest word?
Or where, beside the rushing Rhone,
Stern Calvin reared his unseen throne?
Or where from Sweden's snows came forth
The stainless hero of the North?

(The careful shading here shows the professor of history. His preference for Zwingli, above greater reformers, is natural and obvious.)

"Or is there yet a closer band,
Our own, our native Fatherland?
Where Law and Freedom, side by side,
In Heaven's behalf have gladly vied;
Where prayer and praise for years have rung
In Shakespeare's accents, Milton's tongue,
Blessing with cadence sweet and grave
The fireside nook, the ocean wave,
And o'er the broad Atlantic hurled,
Wakening to life another world?

"No, Christian, no, not even here,
By Christmas hearth or churchyard dear;
Nor yet on distant shores brought nigh
By martyr's blood or prophet's cry;
Nor Western pontiff's lordly name,
Nor Eastern patriarch's hoary fame;
Nor e'en where shone sweet Bethlehem's star:
Thy Fatherland is wider far.

"Thy native home is wheresoe'er
Christ's Spirit breathes a holier air;
Where Christ-like Faith is keen to seek
What Truth or Conscience freely speak;
Where Christ-like Love delights to span
The rents that sever man from man;
Where round God's throne His just ones stand:
There, Christian, is thy Fatherland."

LEHIGH UNIVERSITY.

Sanitary.

TRAINING SCHOOLS FOR NURSES.

THE development of the idea that a perfect hygienic care is often the chief condition in disease has aided much in the tendency manifested of late to provide special schools for nurses. When one is taken sick a doctor can always be had somewhere; but it is not equally easy to secure a competent nurse. Modern enthusiasm as to this kind of training may be said to have begun with the wonderful camp life of Florence Nightingale. When pestilence had already made its mark on the great Crimean armies, and was more of a menace than all the arms and implements of war of the opposing forces, this frail woman appeared upon the scene. Here was not the chivalrous valor of a Joan of Arc, leading desponding hosts to victory, but the still more important ministry of arresting the desolating march of disease, and giving comfort and courage in camp and in hospital. All war records show how much more deadly is sickness than accident, and that the medical far outnumber the surgical cases. The quick discerning of this woman saw that the greatest foe to the success of British arms was the fever and the filth of camp life; that even the hospitals, by reason of bad hygienic conditions, were causing instead of curing disease. She took into broad view the fact that nursing means more than the personal care of each individual sufferer. It means such expert acquaintance with the conditions of disease and with the effect of surroundings as shall first of all put the patient under the best possible natural conditions for recovery. This means enforced cleanliness in all its details, the most scrupulous care of all that appertains to the patient and to the surroundings. No sooner had she got control in this direction than the abatement of mortal sickness testified to the wisdom of her methods. Physicians, as well as patients, wondered that the need of this exactness had been so far overlooked, and it was at once felt that there must be a system of teaching and training by which those in charge of the sick should be fully taught all the details of sanitary management. Miss Nightingale herself, so long as health permitted, by her books and by her actual instruction, inspired many with a zeal in this direction, and laid the foundations for future extension.

We once spent two or three hours in attentive listening to one of her most distinguished pupils, now in charge of the nursing department of St. Thomas's Hospital, London, and were charmed with the systematic zeal which had evidently been imparted to the whole method of sanitary care. Soon many institutions sprang up abroad, while the New Haven School, the New York School, and some others, have shown the interest felt in this country. It was at first claimed that most of the trained nurses would consider themselves to be, or aspire to be, physicians. It is sometimes the case that some who have not regard to the one work as distinct from the other, have come to be dictators rather than assistants to the medical attendant. But we do not think this has been the case to a degree that has led any one to doubt the importance of these schools. In many cases they are now attached to hospitals, and instruction given by the physicians in attendance. There is so much that is technical in the duties of the sick room, and so much that must be done in a sanitary way, that such training is absolutely essential. The dressing of blisters, the use of liniments, the administration of medicines, the application of poultices, fomentations, or oil-silk jackets, keeping of thermometer and other records, the use of disinfectants, the change of bed, of posture, of air supply, of heat, the noticing of expectoration or other discharges, the accurate account of all symptoms as to time and character, these and many other incidents and occurrences must be left for record and report to the nurse. We knew recently of the case of a medical student with typhoid fever, whose physician at an early stage of his disease said, he will ultimately die unless I can have such and such a nurse. The nurse, worn out with weeks of watching, declined to come until the full gravity of the case was told, and then consented only because life, as it proved, depended on her vigilance and her nice knowledge of how to follow out details when the physician could not be there. More are sacrificed to poor nursing than to imperfect medical attendance. Because the former consists so much in experience in details, and is so much more of an art than of a science, it is undertaken by many who have more self-confidence and self-assertion than special intelligence in this line. Boston, New Haven, New York, Brooklyn, Baltimore and other cities are giving to these schools such prominence that we are now sure to have not only some good nurses but those capable of training others. To many a family it is a comfort to know that some competent one can be found in these times of need. Besides present plans, there is also need of a charity in this direction, so that families, not able to pay the full price, may be aided in securing help. We commend the interests of all these training schools to careful attention, because they become great teachers of public and private hygiene as well as great aids in individual cases.

Pebbles.

....*The World* declares the recent earthquake nothing but "a real, active Cleve-land boom."

....A mosquito has easy manners; for it is hard for him to visit you without making himself to hum. But then he stays to hum a good deal, too.

....Cable dispatches have considerable to say about the "mudir of Dongola," and ignore the fadir entirely. Dongola's mudir evidently wears the breeches.

....The patent fish-pole, with self-register attachment, showing the exact number of fish caught with it, displays great inventive skill; but it doesn't sell worth a cent.

....The joke about bank-cashiers and Canada, in all forms and modifications, is hereby declared weary, flat, stale and unprofitable. It is time somebody took short action in this matter. Exchanges please notice.

....A retired base-ballist, of some literary skill, was asked to write an epitaph for a man who had just died, after marrying his third wife. The ex-batter produced the following terse but expressive sentiment: "Out on third."

....Scene—Table d'hote at fashionable hotel on Deeside: big market day. Farmer of the old school has dined. *Waiter:* "Finished, sir?" *Farmer:* "Fat's the chairge?" *Waiter:* "Five shillings, please." *Farmer* (startled): "Five shillings? Weel, I'm nae deen yet." Resumes operations actively.

....*Rolliboy* (extra heavyweight): "This hot weather wilts me. I agree with the philosopher that all flesh is grass." *Scraggles* (facetious featherweight): "You'd make a prize haystack, then, if only you were well dried." *Rolliboy* (witheringly): "And you'd make the needle that never could be found in me."

...."How in the world can you content yourself to live in this dead-and-alive place?" asked the city visitor of her country cousin. "I know I should die if I had to stay here." "Well," replied the rustic relative, "I suppose I should, too; but then the city folks aint here only a few weeks in the year, you know."

...."Sis," said a bright Austin youth to his sister, who was putting the finishing touches on her coiffure, "you ought to marry a burglar." "What do you mean by such nonsense?" "I mean that you and a burglar would get along very well together—you have got the false locks and he has got the false keys."

...A large, handsome woman, elegantly dressed, with plenty of jewelry, recently entered a Cleveland horse car where every seat was occupied. No one moved, till, at length, an elderly gentleman slowly rose and offered her his seat. She took it deliberately, with an air, and then said, sternly: "You are a gentleman—a perfect gentleman. The rest is hogs!"

....It is said that the following anecdote, which has been told of a number of people, originated with Lord Cowley, who, at one of his own parties in Paris, was leaning against the mantelpiece when an unknown gentleman said to him, "Do you mean to say that Lord Cowley's parties are never livelier than this?" "Never." "Well," said the stranger, "then I shall take myself off at once." "You're a lucky man," said Lord Cowley, with a sigh. "I'm obliged to stop."

....A father was roaming his house, hunting for a hammer, not long since, and was getting out of patience. After inquiring of his boys—who, of course, knew nothing about it—his little Ruth, four years old, looked up into his face, and, beaming with a smile, said: "Pa, I know where the hammer is." He patted her on the head and told her she was the smartest one of the whole lot, and then asked her: "Where is it, honey?" To which she replied: "Why, pa, it's lost." That settled it.

....A gentleman who owns a fine tract of cedar land not far from Austin, Texas, a few days ago was told that some Negroes were cutting down the timber, so he rode out to see about it. To his astonishment he found a wealthy white neighbor, with a team and wagon, hauling off the timber. "Why, I am astonished, Colonel," said the owner of the land. "I heard that a lot of Negroes were stealing my timber, and here I find you, a white man, cutting my timber. You ought to be ashamed of yourself. "Well, to tell the truth," responded the other party, "I do hate to steal timber like a darkey; but these cedar trees make such bully fence rails that I concluded to drop all pride of race."

Ministerial Register.

BAPTIST.

COLE, S. A., Tekonsha, Mich., resigns.
HENDRICKS, S., St. Clair, Mich., resigns.
LEVY, E. M., Berean ch., Philadelphia, Penn., resigns.
RIDDLE, J. W., Boston, Mass., called to Union ch., Pittsburgh.
VOTEY, C. A., becomes pastor in Fairfax, Vt.

CONGREGATIONAL.

BACKUS, F. E. M., Woodstock, Conn., called to Crystal Lake, Ill.
BRUCE, C. C., Haydenville, Mass., resigns.
CASH, ELIJAH, of Mapleton, Minn., to Westminster, Cal., accepts.
EMERSON, F. C., Oberlin Seminary, accepts call to Orchard, Ia.
FUNTHOUSER, H. C., Brewer, Ind., accepts call to Wisconsin.
HAVENS, C. E. (Pres.), Green Island, N. Y., invited to supply at West Rutland, Vt., for a year.
HAZELTINE, EDWIN A., Thompsonville, Conn., called to Fort Wayne, Ind.
HUNTER, H. A., accepts call to Altoona, Ill.
JONES, G. JAMES, Marietta College, accepts call to Marysville, O.
KELLY, NEWTON B., inst. in Brainerd, Minn.
KELSEY, H. H., associate with Dr. Webb., Boston, Mass., accepts call to Second ch., West Winsted, Conn.
MAY, OSCAR G., Rockton, Ill., accepts call to Almeda, Cal.
McDOUGALL, W. H., accepts call to North Cornwall, Conn.
MOORE, WILLIAM, Columbus, N. Y., resigns.
OAKEY, JAMES, West Point and Wisner, Neb., resigns.
REID, D. C., ord. as home missionary in Brainerd, Minn.
SAFFORD, ALBERT W., Darlington, Wis., called to Pilgrim ch, Des Moines, Ia.
SPARROW, J. P., Creighton, Neb., resigns.

LUTHERAN.

GAUMER, GEORGE, New Stanton, Penn., resigns.
HILL, R., Allentown, Penn., resigns.
HINMAN, W. S., accepts call to Cableskill, N. Y.
SNYDER, J. MILTON, Myerdale, Penn., accepts call to Utica, Ind.

PRESBYTERIAN.

BROWN, W. F., becomes principal of Jefferson Academy, Canonsburgh, Penn.
DAY, A. R., Marshalltown, Ia., resigns.
GLENN, S. M., called to Mt. Carmel, Penn.
KELLEY, JOHN, accepts call to Middleport, O.
McCLEAN, ROBERT F., inst. in Shermansdale, Penn.
MOREY, A. B., Cincinnati, O., called to Jacksonville, Ill.
PLUMER, J. S., called to Hazlewood, Penn.

PROTESTANT EPISCOPAL.

CANFIELD, CHARLES H., becomes rector in Calvert, Texas.
HARRIMAN, F. D., settles in Middle Haddam, Conn.
SHEPPARD, WILLIAM Y., ord. deacon at Albuquerque, N. M.
TOWNSEND, S. DE LANCEY, accepts call to Whitewater, Wis.

REFORMED.

DEMAREST, JAMES, JR., D.D., inst. in Fort Plain, N. Y.
LANSING, JOHN A., D.D., died recently, in Lisba's Kill, N. Y., aged 64.
LANSING, JOHN G., West Troy, N. Y., resigns, to accept professorship in New Brunswick Theo. Seminary.
MANCHEE, WILLIAM, inst. in Second ch., Lodi, N. J.
TALMAGE, DAVID M., closes his pastorate in Bound Brook, N. J.

Personalities.

THE following amusing anecdote is just now current about the painter Meissonier. In his employ, not many years back, he retained a middle-aged gardener, who was a remarkable botanist, but also an incorrigible wag. He piqued himself on his knowledge of seeds, and Meissonier was always trying and always failing to puzzle him. I have got him now!" said Meissonier to some friends at a dinner party; and he showed them a package of the roe of dried herrings. He sent for the gardener All the guests smiled. The gardener arrived. "Do you know these seeds?" Meissonier asked. The gardener examined them with great attention. "Oh! yes!" said he; at last "That is the seed of the *polypus fuximus*, a very rare tropical plant." "How long will it take the seed to come up?" "Fifteen days," said the gardener. At the end of the fifteen days the guests were once more at table. After dinner Jean was announced. "M. Meissonier," he said, "the plants are above the ground.' Fully anticipating the success of his joke, but a little bewildered, the great painter and his guests went into the garden to behold the botanical wonder. The gardener lifted up a glass bell, under which was a little bed, carefully made, and in which three rows of red herrings were sticking up their heads. The laugh was against Meissonier. He discharged the gardener, but took him back the next day.

....A remarkable private act, the Earl of Devon's Estate bill, was recently introduced in the House of Commons. It empowers Lord Devon and his son, Lord Courtenay, to sell every acre of the vast family estates, preserving no other house but Powderham, and deals with mortgage debts amounting to £1,250,000. The bill has become a necessity, through the conduct of Lord Courtenay, who, a few years ago, passed through the Bankruptcy Court with debts amounting to £3,500,000. The Courtenays, who are of royal descent, owned in time past, no inconsiderable portion of Devonshire, besides holding one of the largest properties in Ireland. Much of their Irish property has been sold.

....In his letter declining the Bishopric of Nebraska Dr. E. N. Potter wrote:

"Were I free to do so I should have come to you in response to your call, gladly and at once. You bid me to a noble diocese of the great West, in which enduring foundations have been laid for the future of the Church. But I am not free. It may be a strained sense of duty—there are those of my friends who will think so—yet I cannot feel myself at liberty so soon to abandon the needed work for Christian education and the Church at large upon which I have here but just entered, and to which I am constrained to account myself, especially in view of renewed requests of its representatives, honorably bound."

....The *Frankfort Gazette* tells how, at a recent large convivial reunion of students in that city, one of them proposed the health of Prince Bismarck in a little speech, giving reasons for so doing, but was interrupted by hisses. When he had concluded, a Government functionary, who participated in the little festival, rose and said: "Prince Bismarck is great; but the German nation is greater. The Prince has done great things, but the German nation has done yet greater. I propose, then, the toast, 'Long life to the German people.'" It was drunk with loud and prolonged cheering.

....The death of Isaac Hill (generally known as "Ike" Hill), Deputy Sergeant-at-Arms of the House of Representatives, and one of the best-known figures in Washington, was announced a week or so ago, in a number of journals. Nearly all paid him the compliment of extended obituary notices. On Saturday last Mr. Hill sent the following dispatch to the Cincinnati *Enquirer* office in Washington: "My obituary in *The Enquirer* to-day was well done. Many thanks. Telegrams pouring in all afternoon asking particulars. Tell all the boys I'm the liveliest corpse they ever wrote dead."

....The late Duke of Wellington was not wealthy for a British peer. The Strathfieldsaye property, the nucleus of which was purchased by the nation, extends over 16,000 acres, and produces a rental of about £5 an acre. Three or four thousand more acres in Herts, Somerset and Berks make up the whole of the entailed property, which is worth some £110,000 a year. The Duke had also an estate in Spain, voted to his father by the Cortes, and described in magniloquent language by Spanish writers, though not worth much.

....Count Saburoff, late Russian Ambassador at Berlin, has sold his collection of antiquities. The St. Petersburg Hermitage Palace bought the terra cotta collection for thirty-two thousand pounds. The Berlin Museum purchased forty-nine vases and sixty sculptures at a cost of fifteen thousand pounds, and the British Museum selected, at a cost of forty thousand two hundred and fifty pounds, a variety of magnificent bronzes and other objects.

....The two hundred and fiftieth anniversary of the incorporation of Ipswich, Mass., was celebrated a fortnight ago. The address of the day was delivered by George Haskell, and poems were read by Harriet Prescott Spofford and Gail Hamilton. Among the distinguished guests were Governor Robinson and staff and Major Ben Perley Poore.

....Dr. Schwenninger has been made a Knight of the Red Eagle of Prussia for his successful treatment of Prince Bismarck as also Captain Franzen of the Suevia (Hamburg line) on the completion of his one hundredth round trip to New York.

....Dr. Schliemann has returned to Athens from his excavations at Tiryns. The Greek Government talks of continuing the work. The ornaments found strongly resemble those discovered at Mycenæ.

School and College.

CONSIDERABLE interest is excited in Belgium, the Netherlands, and France by the new bill upon primary education recently introduced by the Belgian government at the strong insistance of the educational authorities. Under the old order of things, by the obnoxious legislation of 1879, the state settled definitely the exact number of primary schools and schools for older and younger scholars in each commune, and also determined the number of instructors, taught by its own normal system. It fixed the budget for these several schools and deprived the commune of its independence and liberty of initiative action. If the new bill becomes a law, all such absolute power on the part of the Government will be abandoned, and each district determine for itself the religious bias of the institutions, the commune will look after its own affairs at discretion, and there will be ended the absurd anomaly of building costly schoolhouses and paying for expensive corps of teachers in them, when parents will not send their children to them. It is also expected that, by this bill, the hostility between public and private schools will be more or less avoided.

....The new buildings for the St. Paul's School in Hammersmith, London, were opened, a fortnight ago, by Lord Chancellor Selborne. This honored old institution owes its origin to Dean Colet, who, early in the sixteenth century, founded it for "boys of all nations and all countries indifferently." To the Mercers' Company was committed its care and management. At the outset the school had an income of £550; in 1879 its income was £60,000. In view of such ample means it was felt that new accommodations must be secured at once and, with the aid of the Endowed Schools commissioners, the governors of St. Paul's were duly authorized to buy land and erect a building equal to receiving 1,000 boys, to which a girls' school, capable of containing 400 pupils, was to be annexed. The total cost of the splendid new structure was £241,000. The building is of brick and terra-cotta, in the Gothic perpendicular order of design, from the plans of Mr. Waterhouse, the well-known A. R. A. The scene at the opening was brilliant, the Lord Chancellor delivering a most interesting address on the public schools of Great Britain.

....The opening exercises of the Chautauqua Assembly took place last Tuesday evening. The Rev. John H. Vincent, of New Haven, presided. In the morning a lecture was delivered by Babu Ram Chandra Bose, of India, on "Hindu and Christian Theories of Salvation." The Rev. S G. Smith, D.D., of St. Paul, Minn., lectured on "Florence and the Medici." On Thursday Dr. J. B. Thomas, of Brooklyn, gave a sketch of the life and work in Africa of David Livingstone. A lecture on "Mexico" was given by the Rev. J. W. Butler. On Friday Dr. William Butler lectured on "India in 1857 and 1884," Dr. J. B. Thomas, of Brooklyn, on "Genesis, Scriptural and Extra Scriptural," and the Rev. H. H. Moore on "Constitution of Matter." Lectures on "German Literature," by Dr. J. H. Worman, and on "Social Life in India," by San Ah Brah, were also given last week.

....In the present semester there are 3,160 students at the University of Leipsig. Of these 2,919 are Germans, 183 are from parts of Europe outside Germany, and 41 come from the United States. Of the 41 Americans, 10 are studying Medicine, 10 Philosophy, 11 Philology, 6 Science, 3 Theology, and 1 Mathematics. The University has 61 *Ordentliche Professoren* and 164 *Aussemdentliche Professoren*, *Privat-docenten*, and other officers of instruction. Dr. Gregory's name appears in the list of *Privat-docenten* of the Theological Faculty.

....The National Bureau of Education has issued recently a circular of information by Julius Ensign Rockwell, on "The Teaching, Practice, and Literature of Shorthand." The different systems are treated of, and a history is given of shorthand in foreign countries and in the United States. Statistics of one kind or another are given; but the most valuable part of the circular is the very copious bibliography of shorthand words in the English language. The different shorthand alphabets are appended.

....The increasing number of "Summer schools" for the instruction of younger or older pupils in more or less esoteric studies is remarked upon by several educational and other periodicals. As one of the daily journals recently suggested, there is in the idea of work and play brought into combination, outdoor surroundings and indoor application, something which appeals strongly to the American temperament, which never willingly accepts entire rest for any length of time.

....There are 209 students at the Amherst College Summer School of Languages. Of this number 64 are teachers, who are combining the play of vacation with some good hard work. One of the aims of the school is "to interest teachers in the latest and best methods of teaching language; to give hints, suggestions, and inspirations that shall relieve the burden of routine and enable them to return to their work with fresh hope and enthusiasm."

....In the French schools just at present object-teaching is much in vogue, and that on a large scale. Traveling parties are an important manifestation of it: and surely no better way of teaching geography can be found than taking the scholars to the lands read about in their books. One Paris school, the Ecole Monge, has been touring in Italy and Switzerland, and another has been visiting England.

....Carleton College, of Northfield, Minn., has had an attendance, during the past year, of 360 different students. The Board of Trustees have undertaken to raise $200,000 to meet the needs of their institution. Among their own number nearly one-fourth of the amount has been pledged, on condition that the remainder be secured at an early date. An earnest appeal for subscriptions is made.

....President Henry Darling, of Hamilton College, has just been elected a member of the Victoria Institute and Philosophical Society of Great Britain.

Science.

DR. J. M. ANDERS, of Philadelphia, one of the most painstaking of American observers on the phenomena of plant life, has been devoting for a year past a considerable amount of time to investigating the production of ozone by plants, and has recently published the result of his observations. It appears that the leaves of plants have nothing whatever to do with the production of ozone; which is a function delegated to the flowers alone. He seems to think that the ozone is produced by the chemico-vital changes going on in the ovules during the formation of seed. The relation between the ozonic condition of the atmosphere and vegetation is, therefore, one of floral rather than of mere vegetative growth, and it opens up an entirely new view of the use of flowers as distinct from mere foliage in the wonderfully co-adaptive ordination of affairs on this curious globe of ours. Some plants are almost always in bloom. Some open at night, others only by day, and there is scarcely an hour of the day but seems to favor more than others the blooming of some particular plant. And the whole growing season has blooming plants. There are Spring, Summer, and Autumn flowers. This spreading of the floral feast over the whole space of time can scarcely be without meaning. But if we are to except the floral entomologists, those who regard flowers as having assumed color and fragrance for the purpose of attracting insects that cross-fertilization might perchance be accomplished, there have been few or no other suggestions offered for this florescent condition of vegetation. As there are insects at all seasons, a plant pushed to adapt itself to insect agency might flower at the season suited to its particular insect. Dr. Anders has certainly enlarged this view, and we have probably not seen all yet.

.....By an unfortunate oversight the telescope which has probably done more, and more efficient work, than any other single instrument in the United States, was omitted in the list of large telescopes which we published recently, having been accidentally left out by the writer in copying a rough draft for the press. We refer, of course, to the thirteen-and-a-half inch telescope made by Spencer & Eaton, belonging to the Litchfield Observatory of Hamilton College. With it Dr. Peters has already discovered forty-two asteroids, and has constructed the great series of star charts now in process of publication, twenty of them having appeared already. Palisa, of Vienna, is the only discoverer of planets who has anywhere nearly rivaled Dr. Peters, and is still, we believe, one or two behind him. The printer also made an error (or at least did not follow copy) in the numbers indicating the relative rank of the telescopes; including the Hamilton College instrument, there are twenty-one telescopes in the United States exceeding eleven inches in aperture, instead of sixteen, as given. We have since heard also of an eleven-and-a-half inch object glass owned by a gentleman in Yonkers, N. Y.; but we believe it is not mounted as a telescope.

....*The Siderial Messenger* is, with the exception of the little *Science Observer* (which appears at irregular intervals), the only astronomical periodical published in the country. Its headquarters are at Carleton College, Minnesota, and its editor, Prof. W. W. Payne, is director of the excellent little observatory of that institution. The *Messenger* has steadily and deservedly gained in favor since its first appearance, nearly three years ago. It does not undertake to rival the *Astronomische Nachrichten* in mathematical articles, but stands about on the same plane with the *Observatory* and *Astronomical Register*, the two most widely circulated English astronomical journals. Its readers are kept *au courant* of all important astronomical news, and it publishes numerous papers and observations by American astronomers. It certainly ought to be on the tables of all who are interested in the progress of astronomy in this country. The price is only $2 a year.

....Some months ago Mr. Gill, in giving an account of his researches upon stellar parallax, made at the Cape of Good Hope with a small heliometer of his own, intimated the desire of taking up the work more extensively, with a larger instrument. The Admiralty have appropriated the necessary funds to provide an instrument of seven inches aperture, similar to that at the Yale College Observatory, and as soon as the instrument is ready Mr. Gill will go to work on the matter, in co-operation with Dr. Elkin, who was his assistant for some time at the Cape, and now has charge of the New Haven heliometer. The intention is to examine about 64 stars in each hemisphere; 16 rated as 1st magnitude, 16 of 2d, 16 of 3d, and 16 more selected on account of their large proper motion. About ten years will be required to complete the observations. If they result successfully, they ought to give us some idea of the real distribution of the brighter stars in space.

Biblical Research.

THE relation of biblical to classical Greek from a lexicographical standpoint is a problem of the greatest importance. The theology of the New Testament is contained in the world of ideas which its words convey, and the study of these words in their peculiar usages cannot easily be overestimated. It is a truth almost equal to an axiom that, in the New Testament, the words of Homer, Thucydides, and Plato have a world of religious meanings and significations of which classical authors never dreamed. In fact, to trace out the length and breadth and depth which the Christian revelation has put into forms of classical Greek is one of the most profitable topics for the theologian's investigation. The facts in the case being such, the question arises as to the authors and time of these changes and modifications in Greek lexicography. Did the writers of the New Testament first pour this new metal into old forms, or did they but appropriate what the translators of the Septuagint, the authors of the apocrypha and apocalypses had, before them, wrought out? In other words, is Christianity, or is post-biblical Judaism the source of these linguistic transformations? Scholars have heretofore almost unanimously declared that the New Testament for the first time exerted this revolutionary influence on the words of classical Greece, and hence, in the lexicons of New Testament Greek, we seldom see any reference made to the Greek literature of Judaism before Christ; nor is any attempt made to lay this under contribution for effecting the proper demarkation of New Testament phraseology. Lately one of the best authorities on this point has demurred against this procedure. In a review of Professor Cremer's "*Biblisch. Theolog. Wörterbuch der N. T. Gräcität.*," which Professor Schürer publishes in No. 25 of the *Theolog. Literaturzeitung*, he discusses this question. His theory, stated in his own words, is as follows: "The state of affairs is manifestly this: that the Greek of the New Testament, which is indeed of a most peculiar nature, is not a creation of the New Testament, but of Judaism, which built itself up on the foundation of the Old Testament. Chistianity has indeed filled some Old Testament Jewish conceptions with new contents, and has not unessentially transformed a number of their fundamental ideas. But the difference between the Old Testament Jewish world of ideas and that of Christianity is relatively small when compared with the tremendous (*ungeheur*) transformation which the language and idea world of the Greeks experienced in being transplanted onto this soil of Old Testament Judaism. Christianity for the most part has expressed its essentially new character in the forms that were offered in the Old Testament Jewish development." In support of this thesis he then examines a number of prominent words, and shows the history of their changes in meaning from classical to New Testament Greek. Whatever may be thought of these, certain it is, that, although they are open to serious theological objections, they, nevertheless, contain at least a germ of truth. It will remain an interesting and thankful task for lexicographers to put New Testament Greek into its proper historical setting.

Literature.

[*The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.*]

THE EGYPTIAN CAMPAIGN OF 1882.*

In the Summer of 1882, Lieutenant Commander Goodrich was serving on one of the vessels of the United States Squadron in the Mediterranean, and witnessed the bombardment of Alexandria. Subsequently he was detailed to accompany the headquarters of General Wolsely in the land campaign. He thus had the most favorable opportunities for observing the operations of that year, both on land and on water, and the result of these observations has recently been published in a most admirable report.

Being an official report upon a professional subject, it is natural that the book should be largely technical. It could not be otherwise without impairing its value. Yet the general result of these technical observations is of the highest interest to the whole world; for it was the first time that the modern British fleet has been brought into action. The construction of this fleet during the last twenty odd years has cost a great many millions of pounds, and what so expensive a possession can do is a question of the first importance. What it did do on this occasion can be stated in a few words: it knocked down the masonry forts of the Egyptians in about ten hours, and at the end of that time had so nearly exhausted its own ammunition that it could not have continued the action the next day —had it been necessary—for more than a few hours. Those who wish to know how the forts were constructed, how each ship was built, the number of guns on each side, the positions in which the ships were placed, and similar details, can find ample information in Mr. Goodrich's narrative, together with an elaborate series of photographs of the damage sustained on both sides. It is sufficient to say here that the ships were of iron; the forts of masonry; the ships had the greater number of heavy guns and the choice of position; the forts used no torpedoes; the ships were injured in the slightest possible degree; the forts were so demolished as to be untenable, and their guns were dismounted; the ships lost thirty-three men, and the forts more than ten times that number. Summing up the results of the action, Mr. Goodrich is of opinion that the ships could have passed the forts without taking the trouble to fire a shot; but "that vessels are not yet and never will be able to fight on even terms with forts," principally because they cannot carry enough ammunition. It may be added that the two sides were so unequally matched in this instance that no very general conclusions can be drawn from it. Had the forts been as modern as the ships, and had they been armed and defended by Englishmen or Americans, the result would have given more positive lessons.

The succeeding campaign on land was really a brilliant stroke. That a campaign so conducted against an enemy of the same mettle would have ended in disaster, may easily be conceded. But the enemy were not of the same mettle, and it would have been a waste of time, of life, and of money to have treated them as if they were. Bringing 24,000 men from England and 7,000 from India, Wolsley led them through the Suez Canal upon the flank of the enemy's theater of war, landed them successfully in a miserable harbor, and, after a few skirmishes, ended the campaign, which lasted but twenty-five days and cost only 500 men, in one night attack over an open plain. The work could not have been done more expeditiously, more completely, or at a less sacrifice of life. It was hardly a war, yet it was a very important piece of work; and England has had and is likely to have much more of this sort of work to do than war. It was of the same type as the Ashantee and Abyssinian expeditions and the operations in Zululand, but larger in its proportions and of more consequence in its results than any or all of these. Its lessons are such as apply to expeditions of this character on the largest scale, and the reader can here learn all the important details of how these expeditions are conducted. The great troop ships and other maritime resources which England alone possesses, the organization of the transport and commissariat services (which here, as ever with the English, broke down completely, and had to be replaced with improvised means), the armament and equipment of the troops of the various arms, the peculiar characteristics of the Indian soldiers and their camp followers—all these matters are explained at length by Mr. Goodrich, and illustrated with a profusion of drawings. Yet all this mass of details is so well arranged that the book is never dull to the professional student, and cannot fail to contain much of interest to any intelligent reader.

The report forms part of a series of publications from the "Office of Naval Intelligence" in the Navy Department. This office was established about two years ago for the purpose of keeping the Navy informed of the progress of naval affairs throughout the world, and to collect and arrange, in convenient shape, for use in case of necessity, the data relating to the great naval powers, which would be immediately called for, on the outbreak of hostilities—to accomplish, in short, the purpose so well subserved by a section of the famous German Staff. It has been conducted at slight expense, but with such good judgment that it is already an assured success; and we may rely upon having at once available, in an emergency, the latest and most accurate information concerning the details of any fleet which could be brought against us. This thoroughly excellent report of Lieutenant Commander Goodrich, which is the best account of the Egyptian campaign yet published in the English language, is an evidence of the judicious manner in which the office is conducted, and serves to call attention once more to the anomalous position in which we stand as a naval power, having as highly trained and efficient a body of naval officers and seamen as any nation in the world, knowing all about other navies—possessing, in short, all the requisites for a first-class navy, except ships and guns. Let us hope that at some future time the material of the Navy in ships and guns will again be, as it was thirty years ago, as much a matter of pride and congratulation as its personnel in officers and men.

*Report of the British Naval and Military Operations in Egypt in 1882. By Lieutenant Commander Caspar F. Goodrich, U. S. Navy. Washington: Government Printing Office, 1883.

TWO NEW AIDS TO BIBLICAL STUDY.

From a promising and brilliant young clergyman of the Scottish Kirk, the Rev. David Hunter, B.D., we have a good rendering into English of Professor Reuss's standard *History of the Canon of Holy Scripture*. (E. P. Dutton & Co.) Professor Reuss is at home in two languages; and though he has published in German the "History of Theology in the Apostolic Age," and a general "History of the New Testament," the volume from which this translation was made was composed in French, on the basis of a series of articles in *The Revue de Théologie*, published at Strasburg. The work begins with a minute examination of the use of the Old Testament in the Apostolic Church. The author holds this to be the original key to the theopneustic conceptions and opinions of the early Church. He makes a distinction between the view originally taken of the Apostolic writings and of the Old Testament Scriptures. He identifies the first beginnings of a collection of the Apostolic writings, and takes the position that, though these writings were held in the highest reverence, and passed current in the Church wherever they were known down to at least A.D. 180, there is no indication of anything like an official catalogue of New Testament books. Professor Reuss believes that the inspiration of the Apostles was not at first held to apply to their writings, and that the Church was not at that time in a condition to need or to depend on the authority of inspired books. The miraculous narratives of the Gospel "were accepted not because they were written, but because they had been heard, known, and believed long before they were written." But though, speaking in the spirit of the times of which he writes, he claims for the Old Testament an inspiration which fully justifies the exceptional position given to it, he, on the other hand, disclaims any refusal on the part of the Apostolic Church to recognize the inspiration of the apostles; only there was to them nothing exceptional in it, but the common gift of the promised Spirit to the whole Church, greater in degree, in the apostles, but not different in kind. A view similar to this will be found in Professor Ladd's volumes. The merit of Reuss is that he has recognized the gradual evolution of the idea of canonicity in the mind of the Church, as its dependence on living tradition slowly passed into dependence on inspired scriptural authority, until, before the end of the second century, the writings of the apostles had risen to the level of those of the prophets, as to inspiration and authority. The current conception of inspiration he describes as theopneustic, and even divinatory, and cites passages from the New Testament in evidence. Still he holds that the canon was not closed until a much later period than is commonly supposed, and quotes freely from the proceedings of the Council of Trent, and from the first generation of the Protestant reformers, to show that, down to that late age, the canon had remained in this unsettled condition. Luther's view is given with great fullness, and with a clear and just recognition of the principles that fixed its character. For himself, Reuss belongs to the school which seeks the solid basis for theology in historical and textual criticism. He believes that the time has not yet come for science to draw its final conclusions. He holds, however, that as much as this is already placed beyond doubt—that inspiration is in different degrees, that no formula will ever succeed in fixing an essential distinction between the inspiration of all Christians and that of the sacred writers, and that theology has no longer any interest in altering the composition of the canon, since it judges the whole by the testimony of the Spirit of God to the heart and conscience; and the power of this revelation is not affected by the inequality of its forms nor by the occasional inferiority of one part to another. The Rev. Mr. Hunter has done his work well, and, though it has been reviewed by the author himself, runs little risk in assuming full responsibility for the translation. As a whole the work is characterized with great historic and critical penetration, with absolute and fearless independence, and with striking freshness and originality. It will correct many of the misleading impressions of works like that of Charteris, on the one hand, and, on the other, give the student a solid support and refuge against such works as "Supernatural Christianity."

The second work on the New Testament, we have to notice, is from an American scholar, and cannot fail to prove an invaluable aid in biblical study. We refer to Prof. C. H. Toy's *Quotations in the New Testament*. (Charles Scribner's Sons.) This handsome octavo contains an exhaustive amount of the best scholarship applied to each quotation from the Old Testament in the New. It is not an essay on the subject, designed to put the student in possession of the general or special conclusions reached by the author in his investigations, or of the theological and hermeneutical principles on which these quotations are introduced. We have an impression that this work is reserved for a future volume. For the present, the quotations are taken up one by one. All known texts they could be intended to represent are printed out in full as topical headings. Brief, exhaustive critical studies of every noticeable point in each quotation follow. This method gives the student, at a glance, command of the original facts, on which an opinion is to be formed. First he has the Old Testament Hebrew or Aramaic text, translated into plain English. (The Hebrew original is also subjoined.) Then the other possible ancient versions, from which the quotations might have been made, are given in English translations. The passage as it stands quoted in the New Testament completes the presentation of the original facts in the case. The critical discussions which follow take up the special variations or difficulties that exist in each quotation, bring together what is known, or soundly conjectured as to it, and make out a complete study of the original and fundamental facts as to every quotation. This work is done on the principles of the critical and historic method, but in a reverent and devout spirit. Whatever exceptions may be raised to Professor Toy's critical conclusions in special cases, there can be no question as to the very great value of the work he has done on this important subject, which is now felt, among scholars, to be the critical point on which the meaning and definition of biblical inspiration hangs. The merit of Professor Toy's work is that it is an exhaustive, methodical discussion of the original facts, applied to every quotation in the New Testament. The introduction contains a general sketch of the sources from which these quotations are derived. Professor Toy starts with the sweeping assertion that they are never made from the Hebrew, but always from the Greek or the Aramaic. Of the Greek Septuagint versions he considers that the Vatican has the best claim to be considered a genuine Old-Testament Greek text. He does not favor the theory of a written Aramaic version, but holds that the existence of an oral Aramaic version in the apostolic age is highly probable. Though the quotations are not directly from the Hebrew, the examination of his work shows that he does not overstate the facts in his conclusion, "that there are not many cases where the meaning of the original is entirely ruined or materially modified." As to the hermeneutical principles of the New Testament writers, the author comes to the conclusion that they were those of the Jews of the time, and not essentially different from what is now known as the traditional view; in all of which he coincides with Reuss. In the interpretation of the texts, Professor Toy, following Reuss, puts himself in the position of the evangelical writers, and applies to the text their ideas of inspiration, and not his own. This is the sound method, and it makes his work equally useful for those who accept his views of inspiration and for those who do not. As to his general theory of inspiration, Professor Toy comes to about Reuss's ground. He holds to an inspired heart in Scripture, which he introduces into it rather by the way of its connection with a great divine movement in the world's history, and specially in Judaism and Christianity, than by the way of special Providence or divinatory documentary inspiration. The amount and authority of this inspiration, and its results, he would ascertain by the tests of historic and practical criticism. The standard to be applied in every case he does not state as clearly as Dorner, nor even as Reuss, who, in the work noticed above, defines himself on this point with admirable precision. Professor Toy has spared no diligence and no pains to make his book meet every point for a student. The full indexes and tables represent an enormous amount of labor on his part, and in the same degree relieve other students who will find it a simple matter, under the guidance and aid he gives them, to make the comparisons required and to get at the original facts of the complicated study.

....The latest attempt to render the Psalms of David into English which we have had occasion to notice was the literary version of the Rev. T. K. Cheyne, which, however irreproachable its scholarship, in the realization of its avowed aim to "enable lovers of literature to read the Psalms intelligently and with pleasure," fell disappointingly below the author's reputation and of the dainty form in which it appeared in the Messrs. Appleton's "Parchment Series." Such renderings as "Thy club and thy staff they comfort me," or "He leads me in the right tracts" for "paths of righteousness" (Psalm xxiii), or "Roll thy career upon Jehovah" (Psalm xxxvii), show that something more than scholarly accomplishment is required for the translation of the Psalter. The Rev. John De Witt, D.D., of the Theological Seminary, New Brunswick, N. J. (Dutch Reformed), and a member of the Old Testament Revision Company, seems to us to have succeeded better in his *Praise-songs of Israel; a New Rendering of the Book of Psalms*. (Richard Brinkerhoff.) The version is published in a sumptuous octavo, with colored ornamental headings in the highest style of rich simplicity. Starting on the principles of the scholar, working with good sense and right feeling, and with no more glittering aim before him than that of absolute translation, he has fairly beaten Cheyne on his own ground, and brought out a version which, over and above its superior religious value, is in better literary and æsthetic form. It would be hardly fair to assign to Dr. De Witt the undivided merit of his work, which he must share in some measure with his associate revisers and with the immensely advanced biblical scholarship of the age, as compared with that which the Authorized Version represents. Enough remains of his own to carry a large sum to his credit. The most striking grammatical feature in Dr. De Witt's rendering is the new handling of the Hebrew verb tenses, on the principles which have prevailed among Hebraists since Ewald. The effect of this is seen in the very general substitution of present for past forms, with a gain to the text of naturalness, liveliness, and accurate representation of the Shemitic idea, though we have remarked some cases where the gain may be doubted. In the first Psalm, for example,

> "So he becometh
> Like a tree planted by the water-courses"

has little to say for itself against the Authorized rendering:

> "He shall be like a tree planted," etc.

The ordinary and total gain by this change of tenses must, however, be confessed to be great, as any one may satisfy himself by comparing the two renderings of Psalm xix. This is, we believe, the first case in which this grammatical principle has been carried through the book as a better and truer expression of the Hebrew. Cheyne adopted it in some passages with good effect, but did not venture to apply it to all the Psalms as a grammatical principle of rendering. Of course the first thing in all such work is to be exact. This, however, rarely lies beyond the reach of good scholarly diligence. The need of genius begins to be felt in finding the perfect and finished form. Dr. De Witt has been unusually successful in this crowning part of his work, which is achieved sometimes by a felicitous literalism, and sometimes, as has been pointed out to us, by a free rendering which hits the very thought of the Psalmist, as in Ps. vii, 15, where "When I awake in Thy likeness" is changed into

"I will be satisfied, when I awake and thou wilt appear unto me," which is the very thought in the text. Generally, brilliant strokes of conjectural reading are avoided; so also are eccentric, undignified, and unmeaning translations. The Hebrew feeling colors the version and is strong enough to warm and stir the reader with its rapid, glowing movement. Pains are taken in the version to exhibit enough of the Hebrew construction to give the pose and poise and swinging rhythm which we suppose is the native characteristic of the Hebrew Psalms. We note occasional expressions which do not strike us pleasantly, of course, but no real lapses from the high standard of dignified rendering, and no indications of caprice nor of obtrusive individualism. The appendix contains a few sample pages of exposition which are good enough to make us impatient to get the larger commentary on the entire Psalter, which is soon to appear. The volume is a model of skillful manufacture, with perhaps this only exception, that a rougher face on the paper might agree better with the serious tone of such a work than the highly glazed surface on which it is imprinted.

....*A Latin Grammar and Exercises*, by F. A. Blackburn (Two parts: I, the Essentials of Latin Grammar, 146 pages; II, Latin Exercises, 114 pages. Boston: Ginn, Heath & Co., 1883. Price, $1.10), and *Inductive Lessons in Latin*, by John Tetlow, 340 pages (Boston: Ginn, Heath & Co., 1884. Price, $1.25), are two books which cover essentially the same ground after somewhat different methods. A little more than half of the first consists of a recital of some of the facts of Latin grammar, after which follows a series of graded Latin-English and English-Latin exercises, designed to illustrate the principles thus laid down and to furnish material for their application. We presume that either part can be had separately. The exercises are based mainly on Cæsar's Gallic War, and are accompanied by explanatory notes and a vocabulary.

he author modestly makes no claim of originality for the grammatical part of his book, which departs, in no material respect, from the better conventional models. Such departures as are made are intended to secure conciseness and clearness. This, we take it, is the reason for the classification as a separate conjugation of what are commonly known as *i*-stems of the third conjugation. In general, the object in view has been to present, in the briefest shape and with the most economical arrangement, all that it is essential for the average student of Latin to know about the sounds, the forms, the syntax and the prosody of the language. For this purpose all that Latin grammar has in common with English grammar has been omitted, as well as all that savors of comparative philology. Of what remains, the chief points are outlined in large type, and illustrations, explanations, and limitations given in foot-notes, where the type is somewhat smaller. A great deal of matter is thus condensed into a small space. The whole of case syntax, for one thing, is treated in about fifteen pages, and that, too, without any sacrifice of accuracy or intelligibility. For example, two of the fifteen are given to the dative case, where its four general uses (a), as indirect object of an action or feeling (b), to denote the possessor or apparent agent, etc., are successively enumerated in coarse print, and then somewhat elaborated in correspondingly numbered sections at the bottom of the page. The book represents the best scholarship, being, in fact, a rearranged and much condensed edition of Roby. As such, it will be valuable as an elementary text-book, because it will leave little, especially in syntax, to be unlearned by the advanced student. In regard to the forms, we think that Kennedy's method of finding the stem of a Latin noun by dropping the ending of the genitive plural is more scientific, and, therefore, preferable to that here employed, which consists in adding a characteristic letter to an imaginary theme. The extreme brevity of expression and nice grouping of uses, which will necessitate considerable explanation on the part of teachers, when the book is put into the hands of young pupils, will make it useful to that considerable body of men, who as "coaches prepare candidates for the entrance examinations to our colleges. Mr. Tetlow's book is an attempt to apply the inductive method to the elementary study of Latin. It contains nearly a hundred lessons, of from one to several pages in length, covering the entire field of Latin grammar. At the beginning of each lesson appear several sentences, accompanied by translations, which are quoted from classical Latin authors, and are illustrative of the principle under consideration. The attention of the pupil is then called to the fact that, in the whole series, there is a common idea, perhaps of cause or of purpose, which in each case is conveyed by a similar form—*e.g.*, the ablative or the subjunctive. He is next required to form a law which will cover the examples, in his own words, and finally to verify it by referring to the proper section in the grammar, which is given, and which is, we take it, now to be memorized. Each lesson concludes with a set of appropriate Latin-English and English-Latin exercises. thus be seen that the book is based on a, and we feel entirely justified in commending warmly the carefulness and the accurate scholarship with which it is carried out. Whether or not the idea is a good one, however, is a more difficult question. We have no doubt that many teachers who start boys in Latin long before their generalizing powers have begun to reinforce their memories, would find the method here employed in many places much too subtle for use. On the other hand, the name of the author, who is a teacher of reputation and success, ought to guarantee that, in general, it is both practicable and worth while.

....The Messrs. Appleton & Co., republish an American edition in 12mo size, of Henry Maudsley's *Body and Will*, being, as described by the author, "an essay concerning will in its metaphysical, physiological, and pathological aspects." This work is written from Dr. Maudsley's familiar standpoint of the dependence of mind on physical organization. He holds that consciousness, will, and all mental phenomena are the phenomena of organized brain, and cease with cerebral disorganization. He does not, however, adopt the extreme materialistic conclusion that volition and mental activity are nothing more than functions of organized matter, unless some new definition can be put on matter, or some conception be reached of the nature and possibilities of substance other than we have yet attained. On page 101 he intimates that "the theory of an all-pervading mentiferous ether may help to bridge over the difficulty," and that the final conclusion may be some such discovery, which will get "rid at the same time of the gross materiality of matter and of the intangible spirituality of mind." This is equivalent to a confession that no theory of the mind can be formed upon the simple basis of matter and its functions. The pantheistic form of the concession does not weaken its fatal bearing against the system as a philosophy of the will. Dr. Maudsley's objection to the conception of the will or of consciousness as entities does not disturb us who have no such conception. He admits, in a reluctant and concealed way, that his explorations have not reached the point where they can be identified as material substances, forces or functions. The transcendent element which he hints at as a "mentiferous ether" still requires to be introduced. This foggy evasion may satisfy men who look to science for their salvation; other people will continue to employ the familiar name of mind or spirit. The work is of great importance as a bold attack on the center of the spiritual theory of man. It may be read with the comfortable assurance that nothing more can be said on that side of the subject. The theory drags heavily, not only at the point named above, but in accounting for the mind's testimony to its own freedom, and in making out a theory of responsibility without freedom.

....Professor Guyot has recently published, in a separate 16mo volume, handsomely manufactured by the Messrs. Chas. Scribner's Sons, his treatise on the Mosaic cosmogony, *Creation; or, The Biblical Cosmogony in the Light of Modern Science*. The outline of Professor Guyot's exposition was struck out by him more than forty years ago, and has been reworked on various occasions, until it reached its full development in a condensed paper given to the Evangelical Alliance in New York in 1873, and printed the following year in the large volume of the Proceedings of that body, where the paper has remained locked up and not likely to get into general circulation. Under these circumstances the distinguished author has yielded to the representations of his friends, and published the treatise in a separate volume. The theory of the exposition is familiar, and has been much discussed. It has been fully indorsed by Professor Dana, who also adopted it in his manual of Geology, and is probably the most satisfactory scheme that can be made out on the theory that the Mosaic materials admit of reduction to scientific order. The point which has been so often made against the scheme, that it brings plants and plant life into existence, before the sun shone clearly upon them, is met in the present volume by the important modification that not the present advanced and highly developed plant life of the world is meant; that the Mosaic account requires nothing more than the most elementary conditions of plant life, which might well enough be maintained amid the acidulated waters and diffused light of the gaseous atmosphere, which in the next stage was to be cleared away for the full effect of the sun and a clear sky. The treatise is one whose value is not ephemeral. It has not been, and is not likely to be, superseded, but will remain the best and simplest popular exposition of one of the most respectable and widely-accepted methods of harmonizing the Mosaic account with the facts of science.

....An interesting collection of well-written, well-studied and striking essays is published by the Messrs. Houghton, Mifflin & Co., from the pen of Mr. A. P. Russell, author of "Library Notes," under the title of *Characteristics. Sketches and Essays*. The opening one is on "The Conversation of Coleridge." Among the others, we name as excellent reading for a quiet Summer hour those on "Sarah Siddons," "The Christianity of Woolman," "The Art of Lying," and the paper on "John Randolph and John Brown."——The Messrs. Robert Carter & Bros. place their name on an excellent standard English work, *The Period of the Reformation*, 1517—1648, by Ludwig Häusser, edited by William Oncken in 1868, and translated by Mrs. G. Sturge in 1873. The history continues to hold its place as a compact, succinct, and popular evangelical review of the Reformation.——Commencing with Sir Henry Bessemer, Mr. W. T. Jeans, in *The Creators of the Age of Steel* (Chas. Scribner's Sons) traces, in semi-biographic form, the development of the present industrial use of steel. Bessemer is, of course, the great name, and five of the twelve chapters are devoted to him. After him are treated in order the contributions of Sir William Siemens, Sir Joseph Whitworth, Sir John Brown, Mr. S. G. Thomas, and Mr. G. J. Snelus—an excellent review of the growth and development of an art which has revolutionized so many branches of modern industry.

....From the twelve volumes Mr. Darwin has published Mr. Nathan Sheppard, of this city, has compiled into about three hundred and fifty pages of an ordinary 16mo a systematic statement of that distinguished philosopher's theory, under the title of *Darwinism Stated by Himself*. (D. Appleton & Co.) The volume contains the characteristic passages in full and carefully prepared condensations. Readers with little time at their command, or who are not accustomed to the work of elaborating an author's position from his original writings, will find this a useful and convenient assistant.——The same firm (Appleton's) publish, in a convenient 16mo form, the striking volume of George John Romanes, *Mental Evolution in Animals*. This may be regarded as embodying the latest researches and opinions on the subject. With it is published a *Posthumous Essay on Instinct*, by the late Charles Darwin.——The Messrs. Harper republish a revised edition of the well-known standard work on *Comparative Zoology. Structural and Systematic*, by Prof. James Orton, for use in schools and colleges. The revision is by Prof. Edw. A. Birge.

....*Yazoo: or, on the Picket Line of Freedom in the South*, is a personal narrative of life as he knew it in the South, after the War, by A. T. Morgan, late sheriff and tax-collector, Yazoo County, Mississippi. (Washington, D.C.: Published by the author.) The narrative has every appearance of truthfulness and with the exception of the names, which are generally disguised, may be received as historical. The general facts described have been given before, and historical truth has little at stake in their reassertion. The text is painfully crowded with violence and profanity, and is not wholesome reading for the home. The subject matter is such as to lead a right-minded man to feel that, if he must go over such ground, it had better be in the examination of official facts and strictly historic matter rather than in the romantic material of a story. We say this with no reflection upon the politico-historic novels, like "Uncle Tom's Cabin" and "The Fools Errand," which find their vindication in the impression they made on the public mind at a time when it needed to be amused and directed.

....Mr. William M. Lacy grapples in manly fashion with the ultimate conclusions and implications of Herbert Spencer, in his *Examination of the Philosophy of the Unknowable*. (Philadelphia: Benj. E. Lacy.) He reduces the voluminous discussions of Mr. Spencer to their lowest terms and to their essential signification, and shows the contradictions involved in them. We cannot recommend the book as a diverting one, nor as one with which much progress would be made in a hot day; but readers who do not refuse to lay out their full strength, and who delight in a task that requires the highest kind of intelligence and application, will be more than rewarded by the study of the acute and firmly reasoned *Examination*.

....The Messrs. A. Williams & Co., of Boston, publish an interesting volume of travel in Great Britain—*The Cathedral Towns and Intervening Places of England, Ireland and Scotland*, by Thomas Silloway and Lee L. Powers. It is a journal of actual travel, enriched with historic, biographic, and literary notes collected from miscellaneous sources. The volume is composed of communications to a Boston weekly journal, which have been revised and collected in this permanent form. It is conscientiously prepared, clearly arranged and written, with enough of vivacity, good judgment, and knowledge, to make it both interesting and valuable.

....In *Wild Woods Life: A Trip to Parmachenee*, Captain Farrar (Boston: Lee & Shepard), we have an interesting account of the adventures of a party of boys, who spent a portion of a Summer camping in the wilds of Maine. The book will undoubtedly fascinate its boy readers, who may not be critical enough to be disturbed by a good deal of bad grammar, nor be unwilling to believe that all these marvelous adventures here crowded into a space of six weeks, could and did happen as felicitously as is here told by the indefatigable hunter. But what do the boys say to the frontispiece?

....The Rev. William Arnot is too well known, and has given aid and comfort to too many Christian readers, to require commendation from any one. We are glad to see that the Messrs. Robert Carter & Brothers have published a well manufactured American 16mo edition of his work on *The Parables of our Lord*. We regret to notice, however, that, though the work is just from the press, it bears no sign or indication that we can discover of the year of publication.

....The Messrs. Ginn, Heath & Co., have just bought out Mr. Axel Gustafson's book on "The Drink Question," which has been received with high favor in England, and is spoken of as likely to become the Bible of temperance reformers. Mr. Gustafson, though a Swede by birth, is a graduate of Harvard, and has written considerably on political subjects.

....Mr. John B. Alden publishes a cheap but very neat American reprint of Ph. Gilbert Hamerton's *Intellectual Life*.——We acknowledge with thanks the reception of the *Annual Report of the Board of Regents of the Smithsonian Institution*, Washington, D. C., for the year 1882.

LITERARY NOTES.

"Mrs. Hurd's Niece," by Ella Farman, is a little book in the "Young Folks' Library" highly praised for interest and influence.

...."The Century Company" will publish soon a new book of stories, rhymes and pictures, to be called "Baby World," edited by Mary Mapes Dodge. It will consist of selections from *St. Nicholas*.

....The clergy will be glad to learn that Mr. Whittaker is preparing a "Pocket Parochial Register; or, Rector's Private Record," by the Rev. J. H. Hobart DeMille. Its simplicity and completeness will strongly commend it.

....An unpublished poem, by Gray, of considerable length, has been discovered by Mr. Edmund E. Gosse. Mr. Gosse will include it in the new edition of Gray which is about to appear in London.

....Mr. Philip Gilbert Hamerton's "The Intellectual Life," one of the most charming books of its kind in our language, and as wise as it is charming, is now published by John B. Alden in his "Elzevir edition." It is an excellent addition to the series.

....*The American Agriculturist* announces the association with its publication departments of Mr. Joseph R. Folsom (a son of the Rev. Geo. De F. Folsom. Mr. Folsom will be especially active in enlarging the number of the *Agriculturist's* publications and increasing their sales.

....Miss Emily Faithful, during her recent visit to this country, arranged with the Fowler & Wells Co. to become the American publishers of her new book, entitled, "Three Visits to America." The work is now in press, and will appear simultaneously here and in London this Fall.

....The Printing, Publishing and Bookselling business heretofore conducted by John B. Piet & Co., at 174 West Baltimore Street, Baltimore, Md., will be continued by the Baltimore Publishing Company, under the management of Mr. John B. Piet, senior member of the late firm of John B. Piet & Co.

....N. Tibbals & Sons have just published "Shobab: A Tale of Bethesda," by James A. Whitney, LL.D., who has written a little volume of sonnets and lyrics. "Shobab" has been cordially praised in a private letter to the author, by an eminent clergyman and literary man of this city, who has read it.

....G. P. Putnam's Sons will issue at once, in their "Transatlantic Series," a clever story entitled "The World We Live in," by Oswald Crawfurd, which has received very favorable attention from the London critics. In the "Knickerbocker Novels," the next volume will be "The Bassett Claim," by Henry R. Elliott.

....An elaborate book, the preparation of which has been suggested by the Queen (who has taken the venture under her patronage) is in preparation in London. Its title is "Songs of the North," and its contents are to consist mainly of songs, the words and music collected in all parts of Scotland, and hitherto unpublished. Sumptuous illustrations are to be a feature of the volume.

....Thomas Whittaker has in press a volume of poems, by J. Hazard Hartzell, D.D., entitled "Wanderings on Parnassus." The same publisher has also in preparation a new work by Bishop Oxenden, late Metropolitan of Canada, dealing with the Christian life in a practical and helpful way. Its title will be "Touchstones, or Christian Graces and Characters Tested." Both books will be ready September 1st.

...."It is not generally known that Bulwer' 'The Lady of Lyons,'" writes a correspond ent

The Pall Mall Gazette, "was brought [illegible] anonymously, and that on the night of its first production, beyond Macready and Bulwer Lytton himself, no one in London had been allowed to know the secret of the authorship of the play." Apropos of Bulwer, not long ago a critic sneeringly asserted that Lord Lytton's other famous dramatic effort, "Richelieu," contained "no single line that would cause it to be remembered when actors should tire of playing it on the stage." He, like many another, forgot that two of the best known and most frequently-quoted phrases occur in it: "The pen is mightier than the sword," and "There's no such word as fail."

....An anecdote of Lord Houghton is passing about the papers which our Scotch readers will be interested in reading. At the dedication of the noble Burns's monument in London, he remarked, in course of his speech, that he had the privilege of being one of the judges in a competition of poems written on the centenary of Burns. He had gone through a great deal of verse written on the subject; a little of it very good, a great deal of it very detestable. What was more remarkable, however, was that what was good was not very remarkable; but among the hundreds of poems that were sent in from all quarters of the world, in some that were utterly unimportant as a whole, there did occur lines of real inspiration, which he should have been glad to have remembered. Two lines, however, he did recollect, written by some unknown person, male or female. No name was attached to the poem; but he would be glad if some of those who were gathered there would remember the lines as he had done. They were these:

"Scotland will flourish while each peasant learns
The Psalms of David and the songs of Burns."

BOOKS OF THE WEEK.

[Owing to the bewildering variety recently introduced into the size and form of printing paper, the old designations of books, as 4to, 8vo, 12mo, etc., give so little indication of size that we shall hereafter, for the present, at least, give the measures of books in this list in inches and quarters. The number first given is the length.]

Reforms: Their Difficulties and Possibilities. By the author of "Conflict in Nature and Life." 7¾x4¾, pp. xiii, 229. New York: D. Appleton & Co..... 1 00

Life on a Ranch. By Reginald Aldridge. Illustrated. 7x4¾, pp. vi, 227. The same..... 0 50

Hand-Book For Horse-women. By H. L. De Bussigny. 6¾x4¾, pp. 75. The same..... 0 50

Words: Their Use and Abuse. By William Mathews, LL.D., author of "Getting on in the World," etc. Revised edition. 7¾x4¾, pp. x, 494. Chicago: S. C. Griggs & Co..... 2 00

Wonders and Curiosities of the Railway; or, Stories of the Locomotive in Every Land. By William Sloane Kennedy, author of "John Greenleaf Whittier: His Life, Genius, and Writings," etc. 7¾x4¾, pp. xvi, 364. The same..... 1 25

A Dictionary of the English Language, Pronouncing, Etymological, and Explanatory, Embracing Scientific and Other Terms, Numerous Familiar Terms, and a Copious Selection of Old English Words. By the Rev. James Stormonth. The Pronunciation carefully revised by the Rev. P. H. Phelp, M.A., Cantab. Part I. (Franklin Square Library.) 11x8, pp. 56. New York: Harper & Bros.. .... 0 25

Curiosities of the Search-Room. A Collection of Serious and Whimsical Wills. (Franklin Square Library.) 11x8, pp. 66. The same.... 0 20

Abraham Lincoln: the True Story of a Great Life. By William O. Stoddard, one of President Lincoln's Secretaries During the War of the Rebellion. With illustrations. 8¾x5¾, pp. 608. New York: Fords, Howard & Hulbert..... 2 75

Self-Raised; or, From the Depths. By Mrs. Emma D. E. N. Southworth, author of "Ishmael," etc. 7¼x5, pp. 658. Philadelphia: T. B. Peterson & Bros..... 1 75

A History of the United States of America. Preceded by a Narrative of the Discovery and Settlement of North America. For the Use of Schools and Academies. By Horace E. Scudder. Illustrated. 7¼x4¾, pp. xvi, 432, lxii. Philadelphia: J. H. Butler; Boston: William Ware & Co.....

Yazoo; or, On the Picket Line of Freedom in the South. A Personal Narrative. By A. T. Morgan, Late Sheriff and Tax-Collector, Yazoo County, Mississippi. 8¾x5¾, pp. 512. Washington, D. C. Published by the author.....

A Hand-Book of Politics for 1884: Being a Record of Important Political Action, Legislative, Executive and Judicial, National and State, from July 31st, 1882, to July 31st, 1884. By Hon. Edward McPherson, LL.D. 9x5¾, pp. iv, 235. Washington: James J. Chapman.....

Annual Report of the Board of Regents of the Smithsonian Institution; showing the Operations, Expenditures, and Condition of the Institution for the year 1882. 9x5¾, pp. xviii, 855. Washington: Government Printing Office.....

Vico. By Robert Flint, Professor in the University of Edinburgh. 6¾x4, pp. 229. Philadelphia: J. B. Lippincott & Co.; Edinburgh: Wm. Blackwood & Sons..... 1 25

The Amazon. By Carl Vosmer. Translated by E. J. Irving. 6¾x4¼, pp. xii, 262. New York: William S. Gottsberger.....

The Intellectual Life. By Philip Gilbert Hamerton, author of "A Painter's Camp," etc. 6x4, pp. ix, 503. New York: John B. Alden.....

The American Voters' Vade Mecum. By George J. Luckey, A. M., Superintendent of Public Instruction, Pittsburgh, Penn. 5¾x3¾, pp. 228. Philadelphia: W. H. Thompson..... 0 50

History of the Forged "Morey Letter." By John I. Davenport, United States Commissioner and Chief Supervisor of Elections, Southern District of New York. 9¾x6, pp. 146. New York: Published by the Author... 0 50

Life and Public Services of Grover Cleveland. By Pendleton King. 6¾x3, pp. 234. New York and London: G. P. Putnam's Sons..... 0 50

What's The Matter? By Celia B. Whitehead. 6¾x5, pp. 120. Southington, Conn.: C. B. Whitehead..... 3 25

Seven Hundred Album Verses, Comprising Choice Selections of Poetry and Prose, Suitable for Writing in Autograph Albums. Compiled by J. L. Ogilvie. 6¾x4¼, pp. 128. New York: J. S. Ogilvie & Co..... 0 15

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THE Conference which John Wesley established in England one hundred and forty years ago, held its meeting this year in Bursiem. This meeting is the chief event in the denomination. The Conference is the chief legislative and judicial body, and its presidency is the highest honor in the gift of the Church. The President holds office one year, and exercises high prerogatives. On great national occasions he is expected to represent the denomination, and his duties as President are also growing more onerous, and many feel that he ought to be relieved entirely from circuit work.

The Conference still stations, as in the days of Wesley, all the ministers. The retiring President, the Rev. Thomas M'Cullagh, was succeeded by the Rev. Frederick Greeves, D.D., and the Rev. Robert Newton Young was re-elected Secretary. Among the first business transacted was the election to fill vacancies in the "Legal Hundred," a body of ministers in whom the legal title of the Church property, according to the "Trust Deed," is vested. There were seven of these vacancies, four to be filled by nomination of ministers who have traveled ten years or more and from among ministers who have traveled fourteen years and upward, and three by election on the ground of seniority. Each of the candidates, as his election was announced, rose and made acknowledgement in a short speech. Long sessions were spent in receiving deputations, hearing the reports of fraternal delegates, and in memorial services of deceased ministers.

One session was occupied in discussing cases of discipline. The question was raised whether a Wesleyan Methodist minister, who has so far departed from the Wesleyan standards of theology as to avow his belief in the conditional immortality theory, might continue to occupy Wesleyan pulpits. It was thought by some that a man (especially if he were a man advanced in years) who did not believe one of the most important of the doctrines of the Church could not be in pastoral charge. He must be a supernumerary; but, supposing him not to be in pastoral charge, it would be very hard to say that he must not be allowed to preach the Gospel at all. Dr. Rigg, who is one of the leading minds of the denomination, said a man who did not surely and truly hold the faith was liable to propagate error from one end of the Connection to the other. There were terrible abysses in theology, but ministers who were trying to look into them for themselves should do so in such a way as not to cause doubt among their hearers. He himself had passed through a fiery furnace of doubt, and he did not, therefore, wish to be hard on brethren in like difficulties, but if they found themselves unable to hold the faith of the Connection, they ought honorably to withdraw. As to the doctrine of conditional immortality, it was philosophically untenable and theologically gravely erroneous. No man who held and taught it ought to continue in the denomination. The Rev. E. E. Jenkins, missionary secretary, said if a minister were allowed to hold and preach error in one respect, he might also in another, and there would be no limit. Dr. Osborn, who, when President, a few years ago, of the Conference, remarked concerning heresy in some young candidates that there ought to be no open questions now that were not open questions with John Wesley, declared that this doctrine could not be considered as an "open question." It was purely a question relating to Methodist standards. If they were to put up with express contradictions of those standards because a man who expressly controverted them was an honorable man, where were they? Moral character had nothing to do with the question before them. On the principle that they must keep the faith, they could not afford to keep silence as to the great future, or to tell men that it was "an open question" as to whether they had got immortal souls or not. Men might talk to him as they liked about "open questions," but he had laid it upon his conscience to "keep the faith," and to keep it in the form in which John Wesley presented it. Dr. Pope, theological tutor at Didsbury and author of the "Compendium of Theology," now used in the Methodist Episcopal Church, thought if a brother held such a doctrine, their ends would be sufficiently secured, in case of his failure to withdraw, by refusing him a pastoral charge. At this point the discussion was dropped.

A feature of the Conference which John Wesley introduced, "conversation on the work of God," is still preserved, two sessions being given to it. It began with a brief statistical report to the effect that there were 2,440 junior society classes, with a membership of 41,821; 410,366 full members of society, with 35,272 on trial, and a net increase in membership of 3,281. One of the speakers said that they were successful in gathering in souls: they were unsuccessful in retaining them and in making their connection with the Church lasting and fruitful. For example, 52,000 persons had, during the year, been received into full membership; but against that must be set off the fact that 29,000 had ceased. And then there were two columns standing side by side in numerical ratio; but as to members received from other circuits, and members removed to other circuits, there was a balance against them of 15,000, which represented the loss on the road between the two circuits. Of course, that large loss included every possible variety, every kind of loss. They were not all apostasies. It did not represent one vast, unmitigated bulk of backsliding. There was one fact, however, that perplexed him much more, and it was this—that the sense of Churchmembership was not strong, and one of the very greatest requirements of the present state of things was that, by some means, the position of membership in the Church should be invested with spiritual charm, with attractiveness, with authority.

The fixing of the final draft of the stations was a very interesting and by no means easy task. After ordering the aisles to be cleared the Conference settled down to this work. There was, however, it is stated, less difficulty than usual in adjusting ministers to stations. *The Methodist Recorder* gives this sketch of some of the features:

"It was a relief to the Conference to know that Mr. G. S. Rowe had consented to go to Oxford. But who should go to Truro? That was the *crux!* Would this one go? Would that? Would the other? Mr. C. H. Floyd stood at his post like a man, keeping his head in the confusion, and bringing back the Conference with remorseless tenacity to the west country appointment. In their extremity men grew daring, and invaded the precincts of departments. Highly-placed officials were declared 'the very men for Truro,' and at last it seemed as though the platform itself would be carried by assault. Then, with a fine courage, the ex-president rose to keep the bridge, and the assailants were driven back. Finally, after Mr. Edward Watson had been appointed to Redruth, Mr. Richard Allen was 'put down' for Truro. The case of Wolverhampton then blocked the way, but finally it was decided that Mr. John Martin could not be removed from Edinburgh, and the business ran on with a fair amount of smoothness to the end. The confirmation of stations was delayed until the election of chairmen of districts was completed; and then, at a late hour, the vote was taken, and the Conference adjourned."

There are 735 stations, arranged in thirty-five districts. In connection with many of the appointments is a provision to the effect that a change shall be made for one Sunday with the minister of adjoining circuit, so many times a month or a quarter.

A report on the relation of baptized children to the Church contained statistics, showing the number of those who, having been baptized, were known in after life to have become members of the Church. In one instance, out of 688 who in the course of fifteen years had been baptized, only twenty-one were known to have joined the Church; in another, out of 316, only eighteen; and in another, out of 518 who had been baptized only three were known to have joined the Church.

At the "representative session," in which lay delegates take part, there was a large attendance of laymen, many of whom are men of high position. The London *Methodist* says the agenda shows how "heavy a part of the business is reserved for that part of the Conference when both ministers and laymen are present. Some subjects so reserved are of great importance and delicacy, and tax time, patience, and ability; but, happily, there was nothing of unusual difficulty."

In connection with the discussion on the holding of ministers strictly to the standards of the Church, we note a paragraph in a London paper, as follows:

"The Rev. W. Cornforth, Wesleyan minister of Nottingham, has just resigned his position, his reason being that he cannot pledge himself to a 'definite and positive belief in the absolutely endless suffering of the unsaved.' He considers that the Scriptures do not bind him to such a belief, while the Wesleyan theological standards do. This incident is mainly important because it shows the tendency of thought among the Wesleyans. There can be no doubt that many ministers would follow Mr. Cornforth's example were they equally bold and honest. Not for a long time has the calm of Wesleyan Methodism been so agitated as it is now."

It will be remembered that Mr. Impey, an old and influential African missionary, withdrew from the Church a few years ago, because he could no longer hold to the language of the Catechism describing in literal terms the torments of Hell.

THE *Annuario Evangelico* for the year 1883, gives the following summary of the status of the Evangelical Churches of Italy. The Waldenses Church in the last year numbered 15,577 members, 18 evangelists, 69 ordained ministers, 38 of whom are for Italy, serving in 77 churches. The expenses incurred were 117,041 francs. The theological school is situated at Florence, and had an attendance of 7 theological students. In every respect an advance on the state of former years could be reported. The Free Italian Church (*Chiesa Libera Italiana*), engages 13 ministers and 16 evangelists, the communicants numbering 1,750. The theological institution of this Church, founded some years ago in Rome, has 10 students. Its theological course is evidently arranged with a view to the Church militant. It is headed by *Teologia Polemica*, but makes no mention of either dogmatics or ethics. The Wesleyan Methodist Association (*Chiesa Methodista Wesleyana*), numbers 14 ministers, 3 evangelists, and 869 communicants. The Methodist Episcopal (*Chiesa Methodista Episcopale*), 14 ministers, and 707 communicants. The *Missione Baptista* (Southern Baptist Convention), although commenced only in 1870, embraces already 250 members, and the somewhat older *Chiesa Cristiana Apostolica* (Open Baptist Communion), 343 members. All these communions also maintain schools, which, as a rule, are well attended, and also exert a strong influence through colportage and Christian periodicals. The reports of a union between the Waldenses and the *Chiesa Libera* appear to be nothing but rumors, as the former is far more decided in its confession than the latter. A vivid picture of the work and status of the evangelization of Italy is presented in the recently published *brochure* of John Peter, pastor of the French Reformed congregation in Naples, entitled, "*La Propagande Protestante en Italie, Etude Contemporaine, Lausanne* 1882." A large number of the evangelical congregations are composed of foreigners. There are 10 German, 3 American, 12 English, 3 French, and 5 Scotch congregations, nearly all of which are connected with state churches or synodical bodies at home. Of the native Italian Protestants, the Free Christian church, or Plymouth Brethren, have 16 congregations, and a few smaller organizations; the English Baptists have 13 pastors and 343 members.

....The Geographical and Statistical Institute of Madrid, has recently published its statistics of the religious status of Spain. The peninsula and neighboring islands, together with the Spanish possessions in North Africa, contain 16,634,345 souls. Of these 6,634 are reported as belonging to extra-Catholic denominations, 402 are Jews, and 9,645 are recorded as without religious connection. All the rest are Roman Catholics. The number of non-Catholics is certainly remarkably small in this list, and can scarcely be harmonized with the figures reported from Protestant sources. These report about 28,000 adherents of the Evangelical cause in Spain, belonging chiefly to the missions prosecuted by the English and Scotch Presbyterians. *La Luz*, the organ of the Protestants, reports that their number has been doubled within the last three years.

....Conversions from Protestantism to Romanism still continue to increase in Prussia. According to the official ecclesiastical statistics for the past year, just published, 904 left the ranks of the Protestant Church, over against 801 who left the year preceding, the large majority in each case connecting themselves with the Catholic Church. One hundred and thirty-six conversions from Judaism are reported, and 16 left the Evangelical Church to connect themselves with the synagogues.

Missions.

THE China Inland Mission has a missionary staff of 126, of whom 64 are unmarried, and a native corps of 100 helpers. The income the past year was upward of $81,000, showing a large increase. A letter from Mr. George Parker, one of the missionaries of the Society, states that in the past year he has visited most of the cities of Northern Kan-su, the most westernly province of China, and having the Great Wall for its Northern border, and sold a large amount of Scripture translations. The present year he expects to spend in the same way along the Tibetan and Mongolian borders. Most of these people received the Gospel for the first time. All were interested. He gives some interesting facts:

"At Ninghia, a man monopolized the whole of my evenings, hearing and asking me questions. He had read the four Gospels so carefully as to notice that the miracle of the loaves was in each. A lame old man in Eastern Kan-su told me that he had been praying to Jesus for three years, and asked me to stay a day at the village and teach him.

"The extensive circulation of single Gospels in China by many Institute brethren is telling on the people in a way no statistics can tabulate. There are at least 20,000 Scriptures in circulation in this province, which has the least population of the eighteen. On my last journey, the inn-keeper at a market town told me that a lot of people there were worshiping Jesus. I thought I must have misunderstood him, and replied: 'I hope many will worship him when they know him." He continued, 'They worship him now according to the books you sold here last year.'

"Further on, at Tihtan, a man came up to me in the street, looked at a Gospel, and exclaimed, 'Coming it is Jesus, going it is Jesus,' meaning, nowadays, we are hearing of nothing but Jesus. At no distant date 'Jesus-books' will outnumber Confucian."

The Society has sent out five missionaries to establish stations in this province, which the Roman Catholics are occupying. Several of the missionaries of this Society support themselves from their private property. The others have all gone out with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow. The missionaries and native helpers are supported, and the rents and other expenses of mission premises, schools, etc., are met, by contributions sent to the office of the Mission without personal solicitation by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. Stations have been opened in ten out of the eleven provinces which were previously without Protestant missionaries. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun. More than seventy stations and out-stations have been opened, in all of which there are either missionaries or resident native laborers.

....We have spoken of the ruin brought on the Catholic missions in Tonquin, and the martydom of several priests. A more recent letter from the Vicar-Apostolic of Tonquin West states that six priests in that province had been massacred before the end of March. Father Tamet, who was afterward put to death, with all his catechists, wrote under date of February of the killing of three priests:

"F. Gélot and Father Rival had their heads struck off. F. Manipol was killed by a ball while standing by my side. A dozen or more catechists and servants were also massacred. All the houses of the Christians have been pillaged and burnt, and all our neophytes are reduced to a state of the greatest misery. I cannot describe to you what we have suffered or are still suffering from hunger and cold, and from the immense fatigue of having to fly incessantly from one mountain to another. I am very weak, but our Lord protects me. Our Mother in Heaven has watched over us; three times we fell into the hands of our enemies who were hunting for us, and three times we escaped from them."

This priest was then in a cave in the mountains, where it was intensely cold. He had nothing to wear but a pair of trousers and a cotton shirt, and had to subsist on roots and berries. His retreat seems to have been discovered, and he and his two catechists were massacred. With Fathers Seguret and Antoine, twenty-two catechists and servants were put to death. Says the Vicar-Apostolic:

"The two districts of Laos have had sixty missions and thirty-two churches pillaged and destroyed; and upward of 4,000 of our Christians or catechumens, if not killed, are in the utmost misery and wandering among the mountains. Yet this Laos field was bringing forth such abundant fruits! In a day everything has been destroyed. All must begin again; and where am I to get missionaries or catechists to fill so many vacant places? But I must not give way to discouragement. God will provide, and the missions of Laos will not perish. On the contrary, I feel sure they will become more prosperous; for they will have been watered by the blood of apostles and martyrs."

Four of the murdered priests had been in Tonquin less than five years. In Southern Cochin-China, also, there was terrible persecution and suffering. In Cao-hai, where the Christians had paid large sums of money to save their lives and

goods, there was a remorseless massacre. The fury of the persecutors went so far as to murder the babies in their mothers' arms. "If we let these creatures live," they exclaimed, "they will propagate the race, and we shall not be better off than we were before. Let us massacre them all, down to the youngest." Some of the more humane Pagans concealed women and children and saved their lives. In most cases the Christians, among whom were tender young girls, went to their death notonly with resignation but with rejoicing.

The Sunday-school.

LESSON FOR SEPT. 7TH.

CONFIDENCE IN GOD.—Ps. XXVII, 1—14.

NOTES.—"*Light.*"—The source of all blessing. ——"*To eat up my flesh.*"—Figured as wild beasts.——"*I may dwell in the house of the Lord. . . . and to inquire in his temple.*"—This psalm is attributed to David in the title, but these titles are of a later date and sometimes wrong. There was no temple in David's time, only the tabernacle. If David wrote the psalm, the word may have been changed after the temple was built. The word translated "temple" properly means a *great house*, and was applied as much to a palace as to a temple. The King, or high personage who composed the psalm, might properly speak of himself as wishing to dwell in the neighborhood of the altar and the religious services, as the King was always the special patron of worship, and responsible for it, if not himself regarded as being a priest by virtue of his office.——"*In his pavilion.*"—In the very tent, or booth, in which he hides his own glory, and where one will be safe. ——"*Mine head be lifted up above mine enemies.*"—I will not hang it down as when in disgrace, but proudly lift it up. ——"*Sacrifices of joy.*"—Peace offerings, and thank offerings, accompanied by feasts.——"*I will sing praises.*"—In the public worship. ——"*Seek ye my face.*"—As a suitor seeks a personal interview with a king, for the sake of asking a favor.——"*Hide not thy face.*"—As a king might turn away from a suitor and refuse to hear him.——"*A plain path.*"—Like a public highway, kept in repair, easily found and where one will not stumble.——"*False witnesses.*"—This hardly refers to any literal accusation by false witnesses, but refers to troubles generally.——"*I had fainted.*"—This is in italics to denote it is not in the Hebrew. The meaning seems to be, I have verily believed, etc. ——"*Wait on the Lord.*"—Wait, and expect his salvation, feeling sure it will come.

Instruction.—The question, "Whom shall I fear?" admits of but one answer, if the Lord is our light, salvation and strength. Whom we shall fear depends on who our strength is. If it is ourselves, we may fear anybody with more strength than we have; if our parents, then any one stronger than they; if our country, then any other stronger country; if God, then any one stronger than he is. But who is stronger than he?

If we can have for our champion the mightiest of all champions, then we are wise to get that champion. It is a foolish person who does not get the mightiest champion there is.

One who trusts in God need not fear. The hosts may encamp, but they cannot capture. Thus far shall they go, but no further. One who thus has God for his friend may live in the sunlight, far above all clouds and storms.

In troubles go to God. Ask his help, find his protection. He will give it.

But do not wait till trouble comes before seeking to secure God as a friend. Seek him in health. It is foolish to wait till sickness comes before seeking him.

Go to church and praise God there, pray to him there. Connect yourself with his people, and be one of them in their worship and praise.

God is nearer to his children than a parent is to a child. Father and mother do sometimes forsake their children, but God does not forsake his.

What is God's way? It is a plain path, made plain by conscience and by revelation. It may not be our way, but his is better. Our prayer must be to be led in God's way rather than our own.

It may take patience to wait for God's salvation. We must take his dealings as they come, and be certain that at last all will be made clear and plain, and God will do what is really best for us. Waiting may be a very hard thing to do, but just that submission and trust is the one attitude we need to take toward God; that and nothing less.

After all, the peace and joy of life comes not so truly from success and victory as it does from a good assured hope. One that has God for a defender does not need to wait for victory; he can be happy because he knows the victory is coming, even if it has not come yet.

One should aim, as a Christian, after a comfortable faith in God, that which comes with implicit trust. David was too often cast down and disquieted. It may be hard to prevent feeling so sometimes, but if we know God is our friend we need have few such periods of unhappiness.

If one's happiness is lost it does not follow that God's friendship is lost. Try to get above the clouds. God is there just the same, an ever present help in time of trouble.

If we want happiness we must look beyond ourselves. One is not really happy who is working only for himself. Happiness comes in working for others, in working for God; and peace comes in trusting him and not ourselves.

The lesson of this Psalm is faith. This faith is intellectual; a confidence, for good reasons, that there is a God, that his revelation is true, that he actually knows us and watches our ways to reward or punish. It is also spiritual, a putting ourselves gladly in his hands, trusting him alone for all we need, treating him like a father, believing that because we have asked him for forgiveness he has already granted it. Faith is this accepting God for what he is willing to be and do for us.

Faith is utterly throwing off all trust in ourselves, in our goodness, or our correctness of belief, in our service for God, and simply trusting God as we try to do just what will please him.

News of the Week.

DOMESTIC.

LAST week Mr. Cleveland and Mr. Hendricks and General Butler gave to the public their letters of acceptance of the nominations for President and Vice-President of the United States. Governor Cleveland's letter was short. He states that he cordially approves the Democratic platform. He says the idea of government of the people is vitiated when a party fastens its control on the country and perpetuates it by cajoling and betraying the people, and by shameless corruption of their suffrages. "When," he continues, "an election to office shall be the selection by the voters of one of their number to assume for a time a public trust instead of his dedication to the profession of politics, when the holders of the ballot, quickened by a sense of duty, shall avenge truth betrayed and pledges broken, and when the suffrage shall be altogether free and uncorrupted, the full realization of a government by the people will be at hand. And of the means to this end, not one would, in my judgment, be more effective than an amendment to the Constitution disqualifying the President from re-election. As to the workingman, he observes that "ability to work constitutes the capital, and the wage of labor the income of a vast number of our population; and this interest should be jealously protected. Our workingmen are not asking unreasonable indulgence; but as intelligent and manly citizens, they seek the same consideration which those demand who have other interests at stake. They should receive their full share of the care and attention of those who make and execute the laws, to the end that the wants and needs of the employers and the employed shall alike be subserved, and the prosperity of the country, the common heritage of both, be advanced." He speaks against Chinese immigration, and says with reference to sumptuary laws that laws "unnecessarily interfering with the habits and customs of any of our people, which are not offensive to the moral sentiments of the civilized world, and which are consistent with good citizenship and the public welfare, are unwise and vexatious." He declares for easy and cheap transportation, the improvement of our natural waterways, holds that public employes should receive proper wages and give honest work in return, that they should be appointed on the score of fitness, and should "neither be expected nor allowed to do questionable party service. If these rules should be observed, the "interests of the people will be better protected; the estimate of public labor and duty will be immensely improved; public employment will be open to all who can demonstrate their fitness to enter it; the unseemly scramble for place under the Government, with the consequent importunity which embitters official life will cease; and the public departments will not be filled with those who conceive it to be their first duty to aid the party to which they owe their places, instead of rendering patient and honest return to the people. He closes his letter as follows:

"I believe that the public temper is such that the voters of the land are prepared to support the party which gives the best promise of administering the Government in the honest, simple and plain manner which is consistent with its character and purposes. They have learned that mystery and concealment in the management of their affairs cover tricks and betrayal. The statesmanship they require consists in honesty and frugality, a prompt response to the needs of the people as they arise, and the vigilant protection of all their varied interests.

"If I should be called to the Chief Magistracy of the nation by the suffrages of my fellow citizens, I will assume the duties of that high office with a solemn determination to dedicate every effort to the country's good, and with an humble reliance upon the favor and support of the Supreme Being, who, I believe, will always bless honest human endeavor in the conscientious discharge of public duty."

Mr. Hendricks's letter is very short, simply accepting the nomination and expressing his approval of the sum and substance of the platform. General Butler's letter, which is very long, is summarized in the editorial columns.

....The United States ship "Tallapoosa," from Boston to Newport, was sunk in a collision with the schooner "James S. Lowell," of Bath, about three miles northeast of Oak Bluffs, Martha's Vineyard, at 11:15 on the night of August 21st. The ship was struck by the schooner, the latter cutting clear through to amidships. She sunk in about five minutes in ten fathoms of water, in mid-channel. She lies on what is known as Squash Meadow Flat, and the smokestack and the mast alone are visible. The schooner, commanded by Captain Reed, was bound from Baltimore to Portland with coal. She was damaged somewhat about the bow. As the "Tallapoosa" went down her whistle was blown as a signal of distress. The whistle was heard by the Boston and Savannah steamer, "Gate City," bound for Savannah. She came to the sinking ship immediately, and with the schooner "Mary A. Hood," which happened to be near by, rescued the men and officers, with two exceptions. The "Tallapoosa" had 140 men and officers, and so far as known only two are missing—Assistant-Surgeon C. E. Black and George A. Foster, landsman. Captain Reed, of the schooner "James S. Lowell," states that he was passing through the Sound with a strong southwest wind, having all sails set. The vessel was going at least nine knots. The night was clear, but dark. When two miles away the lookout reported "A light ahead." "Shortly," says the captain, "it was seen to be a red light, and I said, speaking to the wheelsman: 'Red, Lord; keep her straight.' I stood near the wheel all the time, and the course was not altered until word came that the green light could be seen. To avoid a collision, seeing that the steamer was doing nothing to avoid us, I ordered the helm hard down, but before it could be done, and before my vessel had altered her course at all the two vessels struck each other, their stems seemingly coming together exactly. Our vessel's stem glanced by the 'Tallapoosa's' and penetrated her hull. After the vessels had stopped, the steamer swung round alongside the 'Lowell,' and her crew might have jumped on board, but it was not then known what was the condition of either vessel. After getting my family, who were on board as passengers, into the boat, I examined my vessel and found she was leaking quite badly, though not in immediate danger of sinking. The 'Tallapoosa' drifted away from us, and sank within ten minutes, before many of the officers and crew had left her."

....The Republican State Convention of Connecticut, has nominated for Governor Henry B. Harrison, of New Haven.

....The Democrats of New Jersey nominated, last week an electoral ticket for Cleveland and Hendricks.

FOREIGN.

....The negotiations between France and China so far from reaching a successful issue, have led to a hostile demonstration by France at Fuh Chau. China having refused to pay the indemnity demanded by France for the attack by Chinese troops at Langsoa, which was successively reduced to 200,000,000 and 80,000,000 francs, Admiral Courbet was ordered to bombard the Arsenal at Fuh Chau, which he did on Saturday last and destroyed it. There has, however, been no declaration of war between the countries. Only one of the Chinese batteries replied to the fire of the fleet, and the European portion of the port was not injured. Seven Chinese gun-boats were sunk, and two escaped. It is stated that China will not issue a declaration of war, but will inform France and the neutral powers that she will regard a repetition of the Keelung incident, or an attack on the Chinese territory, as *ipso facto* a declaration of war. China will ask the other powers, and especially England, to be strictly neutral. The English colony at Hong Kong has been the base of operations against Tonquin. China expects that, in case the French attack is renewed, the English colonists will be warned of their duties as neutrals. The Chinese will immediately cross their southern frontier and invade Tonquin.

....The cholera scourge is still spreading, especially in Italy. In the province of Cuneo there have been fifty-eight deaths from the disease in three days, and at La Spezia and the adjoining villages, seventy fresh cases and forty-eight deaths in two days.

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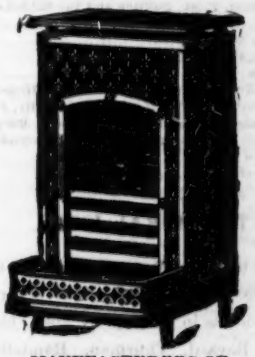

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The Independent.

251 Broadway, opp. City Hall Park.

NEW YORK, August 28th, 1884.

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THE MORAL ISSUE.

THERE is no doubt that supposed availability was the sole reason that controlled the Democrats in passing by such men as Messrs. Bayard, Thurman, Randall and others of like stamp, and nominating Governor Cleveland as their candidate for President. Their theory was that he would run best, and be surest to carry the great State of New York, and, especially, that he would bring to the party a large accession of Republican votes. This theory at the time looked plausible. We are not surprised that the Democrats adopted it, and put forward Mr. Cleveland as a political reformer, hoping, by the cry of reform, to get possession of the Government.

It turns out, however, even before the active work of the canvass has fairly begun, that, as to a most vital question of personal morals, the private character of this so-called reform candidate has been one of such rottenness as justly to destroy all claim in his behalf to the confidence and respect of the American people. Whether the members of the Democratic Convention were acquainted with the facts in his private life, when they nominated him, we do not know; but, for their sake, we will assume that, if they had known them, Mr. Cleveland would not have been the candidate of the Democratic Party. To nominate such a man with this knowledge, would imply a most astounding lack of common sense and an equal lack of moral and political integrity.

Certain it is that the Independent Republicans, who ignorantly indorsed Mr. Cleveland, and publicly declared their purpose to support him, did not know the man as the record of his private life has revealed him to be, and which record, by God's lightning voice, has been sent with a flash to every village and hamlet of the nation, and thence to the very ends of the earth. These Republicans cannot, in view of what they now know, give him their support, without the grossest self-stultification, and, indeed, without justly exposing themselves to the charge of gross and senseless hypocrisy. The simple and plain truth is that the admitted offense of Mr. Cleveland touches upon a domain of family and public morals so vitally and so dangerously to the public good as utterly to disqualify him for the office of President, or any other office in the gift of the people. This is the position THE INDEPENDENT, after a due consideration of the facts and our duty to God and man, took last week, and means sternly to maintain. Any effort to evade this conclusion only makes the duty the more obvious.

If it be said that what is true of Mr. Cleveland is no more than has often been true of other public men, then we reply that it is high time that all public men should be taught that personal and private virtue is not an immaterial question with the people of this country. This lesson should be so emphasized and proclaimed to the world that there will be no mistake now or hereafter as to what is meant by it.

The immoralities of a man's private life are matters which do concern the public, when that public, with the knowledge of these immoralities, is asked to make him the Chief Magistrate of a great nation. A debauchee, known to be, or to have been, such, is not the man to be elevated to the office of President of these United States. This one fact should be fatal to him. The people should not, and, as we believe, will not, so disgrace themselves, in the sight of God and man, and defy the imperative mandate of sound morals as to bestow this honor on any such base profligate. What is our common Christianity worth, and what is our boasted civilization worth, if such a black stain in the character of a candidate for the Presidency is, in the popular estimate, to be deemed a matter of no special consequence? What a strange spectacle such a law breaker, if elected, would present in the parlors of the White House! What an opportunity it would give to Mormon polygamists to sneer and laugh there at the efforts of the General Government to suppress the monstrous abominations in the Territory of Utah! What a demoralizing lesson it would be to the young men of the country! What a barrier to the successful teaching of morality from the pulpit or political platform or in the halls of Congress! All decent people, not to say Christian people, would have to hide their heads with a profound sense of shame and disgust. No! No!! the majority of the voters of this country will not and cannot approve of any such beastly and heathenish standard of morality.

At any rate THE INDEPENDENT will do all in its power to prevent the election of Governor Cleveland, not from passion or any personal animosity to the man, not because it is a Republican paper and believes in the general principles of the Republican Party, and does not and never did believe in those of the Democratic Party, but solely in the interests of sound morals, especially those of the family. Whoever else may be elected or defeated, let Governor Cleveland, with the knowledge the public now have of his private character, have the mark of Cain put upon him as the fitting end of his public career. We call upon the religious press, of the nation, and also the Christian pulpit, to speak out in bold and emphatic language against his election. The issue now is a moral one, and that, too, of the gravest character; and this is no time for any timid, half-hearted or half way utterances. When the religious press and the pulpit shall cease to teach and preach good morals, then both will become alike unworthy of respect or support.

OUR MARY CLEMMER.

MARY CLEMMER was but a mere girl, scarce out of her teens, when she began to write letters, first for *The Springfield Republican*, and soon after for THE INDEPENDENT, from Washington. That was during the War, and from that day her name has been more closely identified with THE INDEPENDENT than that of any other one of our correspondents. Winter after Winter we published her letters every week, and when she was not able to supply them it was a matter of regret to us. Many a mother, many a clergyman, many a statesman has turned first, as he opened the paper, to see if it contained "A Woman's Letter from Washington." They made her famous; for there was nothing like them.

Mary Clemmer's father was a Pennsylvanian, and her mother a native of the Isle of Man. She was very proud of her Manx blood, and took great pleasure in visiting, three years ago, her mother's early home. She was born in Utica, N. Y., in 1839, and was educated at the Normal School at Westfield, Mass. It was the reading of Alice Cary's poems which first stirred her literary ambition, and she became, in later years, the warm friend and the biographer of the two Cary sisters.

At a very early period in her literary career the compulsion of work was put upon her by the failure of her father's health, and the necessity of providing for her parents and educating her sisters. This responsibility controlled the rest of her life. For this she worked with intense energy. One of her great ambitions was achieved when she was able to have a house of her own in Washington, "with a door in the middle," and take her father and mother to her own house. There, until he died, the old man, scarce able to move and needing every attention, occupied one of the rooms by the front door, where he could sit by the window and see what passed on the street.

The charm of Mary Clemmer's writing was her utter sincerity and naturalness. She wrote right out what she thought. She had wonderfully keen power of observation and quick instincts, with remarkable natural gifts. She had great natural advantages, a magnificent physique, a superb body, that did not seem made to wear out, tall and strong; and with it intellectual powers of a very high order. She married before it was possible to secure what would now be called a thorough education, had her means allowed it, and she was early thrown into the best of all training schools, the company of the most intelligent and cultivated men and women. Her letters commanded her a position in the selectest society of Washington, and she took her rank as a recognized leader in the literary circles of the city.

Mary Clemmer was not a woman to hang about lobbies and galleries, and buttonhole Congressmen, to pick up material for her letters. For some she knew that was necessary, and she pitied them. It was not necessary for her. Congressmen and Senators and members of the Cabinet and their families she met on an equal rank, in the same society, as one whom she knew and with whom she talked as one among them, and this gave her opportunities which the ordinary letter-writer could not get. Then she judged them with an absolute honesty of purpose. Her opinion was very seldom at fault. She had a true woman's admiration for manliness and courage and truth, and never tired of praising it. She had a contempt for what was false and cowardly, and seldom hesitated to tell it. Her powers of description were remarkable, and with a few touches she would put a man's face and soul before the world as if it were a photograph of his whole self.

For all that she had to write so freely and criticise our public demigods so sharply, she was a remarkably womanly woman. She would have shrunk from posing before the public gaze, or being seen in public places. She loved home cares, to attend to the house, to go to market, to dress with a woman's elegance, to identify herself with woman's life and woman's duties and hopes. She looked at things and men from a woman's standpoint, not a man's. Though deeply interested in the movements for helping women, we are not certain that, until within a comparatively brief time, she would have ranked herself with the supporters of female suffrage. She never appeared on a public platform or made a public speech. It would have been impossible for her, much as she admired many who could and did. She was always ready to give help and sympathy to women struggling for support, especially as writers. They all visited her; and she was not only patient with the legion, but gave them all the comfort and aid she could.

She had an intense love for the country. Her business it was to write prose about the artificial life of men in the capital. Her pleasure it was to live in the fields and woods, and write poetry about pine trees and golden-rods. That was her rest. There she could sing in the most artless strain:

> "I pluck the milkweed's pallid pod,
> And set it with the golden-rod;
> I tarry long, I linger late,
> I cry: O world of work await;
> I cannot hasten unto thee.
> In Nature's kingdom I am free—
> Free from the worker's ceaseless strain,
> Tasks never done, the low, dull pain,
> Piercing the overburdened brain!
> O weary world of work, await,
> Nor call me from my high estate."

The same charm of unstudied naturalness, which is a virtue in letters, gives its own merit to her poetry and her stories. And yet she hoped she might do something more worthy of permanent memory than what had given her her reputation. Letters, she said, were mere bubbles of the day, forgotten to-morrow. The volume of her poems, published last year, showed work more carefully wrought and studied. She had written all her verse as a brook flows, without thought of style, or art, or correction. Now, when she was learning the art of Nature, she was very ambitious of writing better novels and better poetry. The depressing nervous exhaustion gave her special anxiety from fear that she might be prevented from doing what she felt she could do. She did not want to die without doing better work. This gave a certain sadness to her later days. She had, however, exhausted her strength, though her friends would not believe it, by the excessive draughts she had made on it. She has long suffered from what seemed neuralgic pains in her head and eyes. A dangerous fall from a carriage, some three years ago, gave her system a further severe shock. Her visit to Europe gave her no permanent relief, although she resumed her work in part, and wrote her sonnets and a number of letters. But her strength grew gradually less and less, until, a few months ago, the decline became marked and alarming, and at last the bursting of a blood-vessel gave rest to her overtasked brain. She was buried with the services of the Episcopal Church, of which, for some years, she had been a devout member, just as the golden-rods were blooming, among which she wished to rest:

> "I lie amid the golden-rod,
> I love to see it lean and nod;
> I love to feel the grassy sod
> Whose kindly breast will hold me fast,
> Whose patient arms will hold me fast—
> Fold me from sunshine and from song,
> Fold me from sorrow and from wrong.
> Through gleaming gates of golden-rod
> I'll pass into the rest of God!"

To our own imperfect tribute to her memory we add the words written us by one whose woman's heart will speak more adequately than can we:

DEAR INDEPENDENT.—Having been for years a reader of your columns, including the comprehensive, able letters of Mary Clemmer Hudson, I cannot forbear saying a word about our gifted friend. She was a woman of unusual breadth of mind, combined with a warm and generous nature. Three of her cordial letters lie before me, dated Jan. 21st, Feb. 4th and 14th. They breathe an interest in everybody else before herself. She tells of her sojourn on the Isle of Man, standing "in the stone house where my grandmother and my great-grand fathers were born back to 1515"; but "I started across seas too tired to seek a single human being, so I quietly accepted only what came to me, and much came delightful to remember." "What my Winter is to be is a sealed problem. My mind teems with unwritten themes, but whether I shall have the strength to write any of them out, Heaven only knows." And then, after the tenderest words concerning her husband, she adds: "All the conditions for doing good work are greatly enhanced, if I am only well enough to do it. If I am quiet and patient, the promise is that I shall come out to health at last, with fresh power and life to begin again. One of the best physicians says my low condition is but the natural reaction after so many years of strenuous, unceasing toil. So, you see, I must wait to begin again in full tide."

In her last letter she writes: "I still have malarial fever, and yesterday had four heavy chills. Think of living in Washington twenty years, at last to succumb to fever and chills! I only ask of Providence to let me live long enough to be able to embody my best thought in more enduring forms, nearer to my own exalted standards." She wrote of her newspaper work as "ephemeral"; and now in the very prime of life, the need for daily labor gone by, she hoped to do the best of her work in book form. How rarely does rest come to any thinker in this world! Perhaps books last longer than newspaper columns; but I question if any writing, either Mrs. Hudson's exquisite poems or well-conceived novels, could have more influence than a "Woman's Letters from Washington," in the columns of THE INDEPENDENT. Women have learned, through these letters, to become deeply interested in politics in the highest sense—the great questions of the greatest republic the world has ever seen. They have been led out of idle chit-chat, to strong, noble thought and conversation.

Mary Clemmer charmed not less by her genuine kindness of heart than by her fine intellect. The struggle for fame is apt to make even the most able in literature selfish. Not so with her. She always had time to assist others, to invite them to her home, to say encouraging words of their worth. The world, scarcely less than her home circle, will miss this genial, brilliant, noble woman. SARAH K. BOLTON.

TWO LETTERS OF ACCEPTANCE.

DURING the past week two candidates have published their letters of acceptance. Butler waited as long as he well could for Cleveland to give his, and made a mistake in not waiting two days longer; for Cleveland's letter appeared the next day. Butler's letter is very long, and Cleveland's very short, and both are worth reading.

Mr. Butler makes it his first task to defend his own record at Chicago, and to show that he went into the Democratic Convention pledged to stand by its nomination if it should adopt his platform, and determined to withdraw if it rejected it. His resolutions, he then shows, were rejected, one after another, favoring the protection of American industries, supporting the legal tender currency, and attacking monopolies of various sorts. Under these circumstances, and with a platform of expedients, it was his duty, he says, to wash his hands of the party and its nomination.

The Republican Party, he says, is a party of monopolists, bankers and capitalists. The expenditures of the War were in their hands, and that made them wealthy. Claiming to protect labor, it really is anxious only to protect capital. Its eight hour law is a sham, because not enforced. In the states of Massachusetts and Rhode Island, and elsewhere, Republican capital coerces the votes of labor to its own purposes. In Republican Rhode Island were cast but 5,021 votes for member of Congress at the last election, while in the West, with a free ballot, 63,286 votes were required to elect a Congressman. So the monopolists always win, and the laboring men, white or black, have to yield and will have to until they are ready to vote together as a People's Party. This he would have organized; and, meanwhile, he would have his friends make a coalition in the different states with the weaker party, dividing the electoral ticket in the ratio of their votes. He does not mention that this is the only chance of his getting a single vote in the electoral college, and coming in as a possible President if the election should be thrown into Congress. The whole address is adroit and interesting and demagogical. It is too long, however, to be read, and not half so taking as Butler's biographical sketch of himself to a Rhode Island audience the other day.

Mr. Cleveland's letter of acceptance is short and pithy. Its great contrast with Mr. Blaine's is on the subject of the tariff. Both Blaine and Butler make protection a matter of great present importance. Mr. Cleveland does not seem to have so much as heard that there is any such thing as protection. He does not even mention it, and so is even behind General Hancock, who remembered it as a local question that came up once in Pennsylvania. But on the subject of administrative reform and civil service he is emphatic, and leaves nothing to be desired. This he seems to regard as the great practical question of the day. His reference to the exclusion of the Chinese is guarded, but bad, though not as bad as the platform. We must say the same of his approval of the plank in the Democratic platform condemning "sumptuary laws" and the prohibition of the sale of liquors. No smooth words can disguise the meaning of such a plank. It means only free liquor, and free liquor is free damnation.

The course is now open; the candidates have allowed themselves to be led on the track. To one of them we, with the Independent Republicans, hoped to give our support, until we were surprised by the evidence of his social immorality. Now we reject his candidacy, for all his civil service reform sentiments, as we reject Blaine's and Butler's.

THE WORKING MAN'S INTEREST IN THE DAY OF REST.

IT was a good point in Dr. L. W. Bacon's brilliant sermons on Sabbath observance, at Norwich, that he claimed a day of rest in the name of the workmen. Among the many clear points of those striking addresses, none left a clearer nor deeper impression than that the devotion of the day to amusement would defraud the laborer of his rest, which could be secured to him only on the theory of a religious day.

What Dr. Bacon pressed, with brilliant wit and force, from a Christian point of view, had already been urged several years before by the Social-Democrats of Saxony, without any religious interest in it whatever, and merely in reference to an abuse under which the laborers suffered.

Among the wrongs against which Herr Bebel complained at that time and introduced into his formal bill of complaints was, that employers were allowed to require their hands to work on Sunday, and often kept them at work, with no weekly rest, by the threat of turning them off for absence on Sunday.

Herr Bebel introduced formal complaints on this head in the published circulars of the party, and they were carried up to the Reichstag with the others. He demanded protective legislation against the busy and tyrannical secularity which defrauded the workman of his rest.

This was, in Saxony, and will be everywhere, the unavoidable result of the secular theory of Sunday, which is sure to end in a wrong to the workingman, which nothing but the religious observance of the day will relieve.

If our laws are remodeled, so as to give permission for ordinary work on that day to go on, the employer may be relied on to require that it shall; and where, then, is the workman's Sunday?

Every step toward the secularization of the day is a move to deprive the laborer of his right. Secular time is only another phrase for working time. The secularization of Sunday can have no other meaning, and no other result than work. It has come to that in Paris.

The progress made in this country toward a secular Sunday has brought with it an enormous expansion of work over ground sacred to rest. The number of people who lie down on Sunday night, having found it the hardest and most weary day of all the seven, is far greater than it was. Every railway line that is brought by outside pressure to run its trains on Sunday, implies an addition to the worn and fagged-out host who, on Monday morning, rise unrefreshed, not to begin the labor of a new week, but to drag on through the endless round of life's unbroken toil.

The net result is to put more terror into toil, and to add so much more of burden to the existence of a class of people whose lot is already hard enough and who, without the powerful arm of the law and of social custom to protect them, are unable to vindicate themselves.

There is no secular nor semi-secular theory of the day that can meet this abuse. If it is handed over to amusement, money-making enterprise will only lay itself out on that day in another way, and drive its wheels and push its methods just the so much harder as the time is shorter.

The only possible protection lies in supporting by law and by social observance the religious character of the day. In the name of religion a halt may be called and the weary toil ended. Religion is rest and peace. It is still and recuperative to the body and the mind. It keeps people in their homes and engages them in wholesome thought, and it speaks in the name of an authority which is sacred enough to rise superior to the pressing claims and urgency of business.

The right of the laborer to his rest is a principle not sufficiently considered even in Christian families. It holds for the domestics, who might lawfully complain of the burdens of Sunday dinners. It holds for the coachman and stable-boys, who are defrauded by Sunday driving of their hope of rest. It holds in the railway and the steamer, as well as in the mills and manufactories. It is a right on whose recognition the religious observance of Sunday depends. If Christian people will not consent to some sacrifice in matters like these, they cannot hope to retain the great boon to themselves and to the world around them of a religious day. If they consider that price too high they cannot have their jewel of a well-kept Sabbath.

Apart from all the religious and theological grounds on which the observance of the day rests, there is enough to command and to require it in the working world's need, and in the practical consideration that a religious Sunday gives the only hope a weary world can have of a regular day of rest.

RASHNESS OF THE BELGIAN CLERICALS.

THE Clerical party in Belgium has been in power less than two months, and yet it begins to show signs of insecurity. The revolution in sentiment which brought it into power seemed so complete that its leaders thought nothing could overthrow it. The course they entered on was rash and exasperating. They would not understand that they owed their return to office largely to the division in the Liberal ranks and the wild schemes of the radical faction of that party; they would not heed the solemn warning of those who wished them well, to be governed by moderation. Before the portfolios of the departments could be transferred to them they announced their intention to undo all the legislation which had been passed by the government of M. Frere-Orban for the establishment of unsectarian public schools, and intimated that the error of the Liberals in removing competent governors and replacing them by partisans would be followed.

No sooner were the victories of the Clericals completed by the senatorial elections of July than they began the attack on the Education Law; and so sweeping was the nature of the legislation proposed that all Belgium seems to have risen in protest. The discussion in the Chambers has been attended with disorderly scenes. Crowds have gathered at the doors and hooted and hissed the ministers as they passed in or out, and troops have been employed. This was only the expression, perhaps, of the populace, but all classes in Brussels have indicated emphatically their opposition to the proposed destruction of the school system. A meeting of 20,000 was held at the Bourse, and resolutions were adopted demanding the withdrawal of the School Bill and the dissolution of the Chambers. The clerical counter-demonstration mustered only about 8,000.

But the most impressive gathering in protest was that of the burgomasters and members of Liberal Communal councils from all parts of Belgium, held in Brussels. The Burgomaster of Brussels received upward of 500 of these gentlemen, and addressed them in terms of strong deprecation of the new School Bill, which, he said, must be defeated. If the bill became a law it would be respected, but the councils would devise some way of protecting the schools which the Liberal Government had established. Not a single school in the Liberal communes should be suppressed. A paper was then adopted which is thus summarized:

"The new bill tends to destroy completely the lay character which public instruction, organized by the state, the province, or the commune, must have, and it is contrary to the Constitution, which grants liberty of worship. It would deprive the greater part of the teachers of the rights which they have acquired by the law of 1879, and reduce them to want. It is intended to subsidize convent schools and the other schools exclusively depending on the Catholic clergy, and to re-establish mortmain in a surreptitious manner, and it outrages alike equity and common sense. The state, the province, and the commune, encourage competition against their own schools by subsidizing private schools, and the bill, under the pretext of diminishing the expenditure by the state, compromises the finances of the communes, which maintain their own schools, by the reduction of the subsidies hitherto granted in aid of primary instruction, and by suppressing the state subsidies to schools for adults and young children. The signers, therefore, protest solemnly and with all their might against the bill, pray the Chambers and the King to reject it, declare that they will make use of all legal means to prevent its adoption, and swear to vindicate, without ceasing, the rights of the people to public instruction by the state, according to the honest reading of the Constitution."

Notwithstanding these demonstrations, the Clericals have decided to take up the bill at once, and push the debate on it. Meantime, public opinion grows more demonstrative, and it would seem impossible for the Clericals to carry their project against it. It is already apparent that they cannot fulfill their promises with respect to the reduction of taxation, and dissolution seems to be the only solution of the present difficulties. Had the party been more moderate and cautious, it might have securely settled itself in power. As it is, it would not surprise us to see an early return to office of the Liberal leaders. As to the education law, which is the *bête noire* of the Clericals, it is right and wise in principle, though some of its provisions may be faulty. That the people have a right to public unsectarian schools is a political maxim no less true in Belgium and France than in the United States, and one which will be universally acknowledged in time.

FUH CHAU AND THE FRENCH FLEET.

IN view of the prospect of war between France and China, and the fact that the French fleet specially threatens the coasts of the Province of Fuh Kien, and Fuh Chau, its capital, that place and province become objects of special interest. Fuh Chau is the chief city and port for foreign and native trade of Fuh Kien, one of the eighteen provinces into which China proper is divided. This province lies upon the southeastern coast of China, and also includes the large Island of Formosa, which is opposite its southern shore, and is about sixty miles distant. Upon this island are three ports open to foreign trade, Taiwan, on the southwest, Tamsui, on the northwest, and Kelung, on the extreme north end of the island, with its coal mine. The forts of this last port were bombarded by the French a few days ago. On the mainland, Amoy, another port of this province, lying directly on the open coast, one hundred and fifty miles south of Fuh Chau is also threatened by the French fleet. There is direct telegraphic communication from Amoy by cable with Hong Kong, and thence to London and Paris.

The whole province has a population of fifteen millions, and Fuh Chau, which is the official residence of the viceroy of two

provinces, of the provincial governor and of a Tartar general, has six hundred thousand inhabitants. It is on the Min River, thirty miles from the sea, in a level plain, fifteen miles wide, surrounded by hills some of which rise to a hight of three thousand feet. Steamers of very light draft can go up to the city, but the tens of millions of pounds of black tea annually shipped from that port are taken, in large covered sail-boats, eleven miles down the river, to Pagoda Anchorage, where ocean steamers of enormous capacity are anchored awaiting their cargo. At this place the Fuh Chau Arsenal is situated. It was built some twenty years ago by French engineers and artisans in the employ of the Chinese Government, at an expense of several millions of dollars. Here rifles, shot and shell, ships, steamers and gunboats are made for the government, under the management, until recently, of French engineers and foremen, directing hundreds of Chinese workmen.

The Arsenal is (or rather was, as it has been destroyed by the French fleet) surrounded by a high wall of brick and earth, and fronts directly on the river. It consists of a long series of low buildings, comprising machine shops, foundries, a navy yard and a dry dock, admitting large vessels for repairs. Barracks for soldiers and residences for officers are in the near vicinity. The residences and offices of the foreign Custom house officers, who collect the customs for the Chinese Government, are on the opposite bank of the river. The Min, from the anchorage to the bar at its mouth, a distance of twenty miles, is very narrow in several places, being compressed between steep, rocky banks into a channel less than three hundred yards in width. Along both banks the Chinese have erected strong forts, in some cases mining into the solid rock, and using its undisturbed strata for the sides and massive roof of their batteries. Modern cannon, of French manufacture, form the main part of their armament. Entrenched camps of soldiers occupy the less exposed valleys near the forts. The channel might easily be obstructed, and a foreign force could probably hold the entrance against very great odds.

It does not appear whether the French fleet has passed by these forts to the Pagoda Anchorage or not. Probably they are still at the mouth of the river, just inside the bar. They may find it hard work to force their way past all these forts and obstructions. Once by the forts, the Arsenal and the city beyond would soon yield to their attack. Great excitement exists in the city and suburbs. The English Admiral has landed two parties of marines, with a Gatling gun, to protect the two or three hundred European residents. The American Admiral is also reported to be there, to look after American interests. The mobs that are liable to rise and assail all foreigners indiscriminately are the principal cause of apprehension at such a time. What effect these commotions will have upon the missionary work remains to be seen. There are about 8,000 native Christians in the province, and the work is extended far into the interior. It is to be feared that the indignation against the French will react against the cause of Christ in that province, temporarily, at least. It is now a time of perplexity and trial to the missionaries and the Chinese Christians.

POLITICS AND THE SOLDIERS' HOMES.

THE good city of Dayton, O., has recently enjoyed a genuine sensation with a curious conclusion, very suggestive of the tendencies of the times.

The Central Home for Disabled Volunteers, adjoins the city, and gives a national repute to an otherwise small but beautiful place. Of the Home too much can hardly be said in the way of commendation. It is truly a little Paradise for beauty, and, as an institution, is worthy of the great Republic. Over four thousand soldiers are sheltered and cared for as no other soldiers in the world are cared for.

The Home began well, as a national institution; but before long our national bane was visited upon it. The local Republicans manager exerted himself to have Congress allow the soldiers to vote in the state and county where the Home was located, feeling sure that all the "Veterans" would wish to vote but one way.

A Republican Congress decreed that it should be so, and the trail of the serpent has been seen ever since. Election days at the Home have revealed scenes to make decent people blush. Whisky has ruled, the "slums" have rejoiced. All the efforts of the management failed to produce any effectual change. The Republicans soon found that patriotism was of small weight as against free whisky.

Such was the state of things when, four years since, the Democratic representative from this county was able to secure a removal of the amiable officer who had the control, and have a member of his own party appointed. The choice of the Board of Managers fell, however, upon one every way worthy of the high position—Gen. M. R. Patrick—well known to the whole country as provost marshal-general of the armies of the Union. The General accepted only after earnest solicitation; but, once on the ground, took the reins into his own hands, and at once gave the politicians of both parties to understand that the Home was to be administered as a national institution, quite independently of local politics. The General assured the men and the politicians that he would see that absolute fairness was secured, and that every man should vote as he desired, but he would not allow outside interference from either party. He also set his face as a flint against the whisky interest, seeing that it was the greatest enemy to good order and the moral and physical welfare of the men.

The result of such an attitude on the part of General Patrick can be easily imagined. The curses uttered against him were loud and deep; the threats of vengeance were not idle words.

The newspapers of both parties flew at him with the rage of lions and the bitterness of scorpions. Nothing too bad could be said of him. Everything which imbeciles and epileptics testified to was spread before the public as credible testimony. The General went straight forward endeavoring to rule the Home as the Board of Managers would have it controlled, and as the best interests of the men required. The uproar became tremendous. Hardly a day in the year but some squib, or many lines of bitter invective were aimed at the old General, who held his ground with the tenacity of a good fighter, as indeed he is, having been through all the wars of the Republic for fifty years.

A year ago the excitement was so great that the Board of Managers instituted an examination. The Chief Justice of the United States conducted it—a Republican—a citizen of Ohio. The evidence, pro and con, as to the fitness or unfitness of General Patrick for his trust, was considered, and the Board unanimously justified him. Then the matter was taken up to Congress, and the Military Committee of the House instituted a Congressional inquiry. This was conducted mostly at one of the large hotels in this city, and everybody who had a grievance was invited to tell it. The papers of the city reported the investigation at length. It was a melancholy scene, however, to the unprejudiced observer. Politicians, saloonists, imbeciles and epileptics pounced upon the poor General, to destroy him; but, happily, a majority of the Committee were men of good minds and fair consciences. They were not to be gulled by testimony which would be pronounced of absolutely no value in a court of law. Under cross-examination, the damaging statements of the incorrigibly bad and the irresponsibly weak, melted away into poor falsehoods—bubbles of prejudice and passion—while the sound testimony of all the officers and those of the better class of inmates could not be shaken. The Home never was in better condition than now; the best interests of the men were never more carefully consulted; and if politics and whisky would let the Home alone it would meet every desire. To represent the old General as a tyrant, and the Home as a prison, and the men as slaves, etc., etc., is a simple outrage on truth, of which the country should be informed as soon as possible.

But, as we observed at the outset, the Congressional inquiry came to a strange and sensational conclusion. It was instituted, as would appear from the record, as a legitimate inquiry, to be conducted in fairness to all parties. It was called for by a petition "of many of the best citizens of Dayton." So the record reads. The Chairman of the Military Committee of the House acted as the chairman, and the representative from this district was made a member. From the opening session the inquiry partook rather too much of the appearance of a prosecution for a judicial inquiry. The witnesses called were largely of a peculiar stripe, the testimony very sensational. Thirteen days were spent in hearing everybody who could say aught against the Home Management; but after a few days it was evident that some of the Committee thought the testimony was more voluminous than weighty. Still the public supposed that it was to be a fair trial of the case.

The last witness called for the defense was General Patrick himself; and he took up point after point in the testimony which needed to be met, and hoped to have gone over it all in the same way, but saw that the Committee were impatient of hearing so much; so he quietly submitted several letters, which proved to be letters from General Rosecrans, the Chairman of the Committee of Inquiry to General Franklin, President of the Board of Managers of the Home, and the replies of Franklin. These letters took the Committee by storm; for they revealed the real object of the inquiry to be purely political—a scheme to get rid of General Patrick in order to put in his place a man who would manipulate the Home in the interest of the Democratic Party, and secure the re-election of Mr. Murray, one of the Committee of Inquiry and the Democratic Representative from the district. To such a scheme General Franklin could not lend himself, but indignantly repudiated it, and stood by General Patrick and the Management of the Home.

As General Slocum observed, the letters knocked the bottom out of the investigation; and after a faint effort by General Rosecrans to parry the blow on the ground that private letters had been exposed, the Committee adjourned to meet in Milwaukee two days after.

The rage of the defeated political tricksters and the whisky ring at this strange conclusion of the affair has been equaled only by the laughter of the community, and the satisfaction of all good men, that such a heinous offense failed of its object. A statement of the facts is due to the good name of the Home and the city. In spite of the outrageous falsehoods scattered abroad so widely by the newspapers, the Home is the grand institution the country intended it to be, and General Patrick makes a noble governor, a just man, and really kind, and willing to assume responsibility which begets abuse for the good of his men.

This is a sad story as an illustration of our politics. But perhaps the people will wake up after a while to the true condition of things, and will not allow their rulers to do as rulers what they themselves would repudiate doing as men. A Nemesis truly has speedily overtaken the offenders in this particular case, as, since the Committee of Inquiry began its sessions, both Representatives Murray and Rosecrans, as we learn, have been dropped by their constituents.

Editorial Notes.

IT does not yet appear that there is to be war between France and China, although the French fleet has opened fire on the Fuh Chau fortifications and destroyed the costly arsenal built for China some years ago by French engineers. War has not been formally declared; and though China has permitted the course of diplomacy to lead to the hostile demonstration at Fuh Chau, it probably does not desire nor expect a conflict. It requires more patience than the hot French nature possesses to follow the tedious processes of Chinese statecraft. They evidently do not want war, and would be glad to avoid it at almost any cost; but they want to preserve their honor and their supremacy in Tonquin. Though China entered into a treaty with respect to the portion of that province claimed by France, it did not intend to surrender its suzerainty fully and finally. It meant to regain possession, if possible. The compact was a diplomatic expedient, to be ignored whenever occasion offered; hence the attack on Langsoa. The French, with great show of indignation at the moral obliquity involved in breaking a solemn obligation before the ink had dried, demanded immediate reparation in the payment of an enormous sum, which China flatly refused. This sum was then reduced to 200,000,000 francs, and finally to 80,000,000, which France declared to be her ultimatum. Doubtless China hopes to have this sum reduced still further, or for intervention. Arbitration on the basis of equity could hardly fail to be satisfactory to the Peking Government. The view of Lee Wung, of this city, as given to a reporter, is not far wrong:

"It likee this: I come to your door and lickee you, and I wantee you to pay money to me for I lickee you. You think that light? What kind a 'ligion that?"

But, then, France seems to have in mind neither questions of "light" nor "'ligion."

IN 1890, according to the promise made in the Imperial Proclamation of 1881, Japan is to become a self-governing empire, with its constitutional legislative assemblies. It is time to settle how those assemblies shall be organized; and a proclamation just made announces the establishment of five orders of nobility, out of which, it is to be presumed, the upper house of the new Parliament shall be formed. These orders will be Princes, Marquises, Counts, Viscounts and Barons, to be hereditary only in the male line, and to lapse when that fails. The nobles are selected by the Emperor, and approved by his prime minister. There are five hundred lords thus appointed, all the old nobility (deposed at the Restoration), all the great officers of government, and commanders in the army and navy, but not the priests of the two branches of the Reformed sect, who are of Imperial extraction. *The Christian Intelligencer*, which takes special interest in Japanese matters, thinks this may "encourage the belief, now generally entertained, that the time is near at hand, in the purpose of the government, when Christianity, if not formally adopted, will at least be recognized as on an equal footing with other religions, and allowed perfect freedom of operation. To have invested the heads of any religious body, as such, with rank and titles of nobility, would have embarrassed the carrying out of such a purpose." There are numerous proofs that the time is not distant when Japan will adopt the Christian faith, as she has already, to a considerable extent, adopted the Christian Sabbath. The movement is all that way, even among those in the ranks of what may be called "Young Japan," who care nothing for Christianity as a system of faith, but who believe that it is only as a Christian nation that they can take their place among the enlightened and progressive nations of the world.

THE Rev. A. C. Burrows, of Kent, O., gives his view of Professor Wilkinson's *reductio ad absurdum* last week:

I have "considered" Professor Wilkinson's article "at my leisure." I confess, however, that I am not sure that I have "applied to the problem my best efforts." I am inclined to husband my resources for some harder problem. The only way to test such a matter of interpretation is to substitute the supposed interpretation for the word under examination, wherever it occurs. Perhaps Professor Wilkinson has enough leisure left to consider such a substitution for the word "baptize" of the old, familiar meaning so often exhibited in art—"to pour water upon the head of a person who stands in water." This is a long phrase to substitute, and it will make an ugly sentence. But the meaning will be clear. If the idea, the picture presented to the mind, the "thing meant" by the writer of the "Teaching," when he "used the word baptize," was this, he wrote clearly, logically, without confession, when he said: "Concerning the pouring of water upon the head of a man standing in water, thus do it. Pour water upon his head in the name, etc., while he stands in living water. But if thou hast not living water, pour water upon his head while he stands in other water—in warm, if thou canst not in cold. But if thou hast neither, pour water thrice in the name, etc.,"—*i.e.*, *pour water* in this last case, although there is not water enough to stand in. "But before the pouring of the water," etc.

"So simple, so self-consistent, so self-evidencing is truth, when you once but get at the truth!"

LIKE *The Interior*, we, too, have been occasionally criticised by not over-intelligent temperance reformers, because we do not believe in untaxed free whisky, though our critics scarcely have the assurance to deny that THE INDEPENDENT is a radical prohibition journal, and as much devoted to temperance as any of them. *The Interior* thus replies to some who want to know what would be the effect of taking off the tax on whisky:

"Turning to the market reports in the dailies, we notice that whisky is quoted at $1.10 per gallon, which is twenty cents over the tax. But this whisky is over three years old, and the price includes leakage, shrinkage by evaporation, storage interest on money, transportation, etc., which, we suppose, would use up half of that twenty cents per gallon, at least, and leave the distiller but ten. If there is any money in it for him, it is because he can produce new whisky at ten cents per gallon at a profit. We have looked through our library for authority on distillation, and, not finding it, must rely upon memory. They used to regard three and a half gallons of proof whisky a fair yield for a bushel of

corn, but we understand that they now get five gallons—fusel oil and sulphuric acid included. Call it four. With corn at forty cents per bushel, whisky could be produced at ten cents per gallon, gross, the still-slops paying the running expenses. That is one and a fourth cents per pint, two and a half cents a quart! Which reminds us of the old time toper who said he could not afford to keep a cow so long as he could get a barrel of whisky for five dollars. We have seen the time when it sold for that. At the present market quotations it would only bring $3.60 per barrel for new, over the tax. If our political prohibition friends should abolish the tax, and release the sixty odd millions of gallons now in bonds, with the effect also of starting the distilleries, which have a capacity of 150,000,000 gallons annually, they would see the liveliest times for whisky drinking ever seen in this country."

Our own correspondent, Mr. Fukuzawa, is spoken of in the *Japan Daily Mail* as one of Japan's foremost thinkers and a very thorough student of political and economical questions, and an intense patriot. Three years ago he published a book, in which he strongly argued that Buddhism should be the national religion, and that all should combine to limit the spread of Christianity. The progress of things has convinced him that this is impossible; and, without caring at all for Christianity in itself, he now says that it must be adopted. Thus he writes, as translated in the *Mail*:

"It is an undeniable fact that the civilized countries of Europe and America excel all other lands, not only in political institutions, but also in religion, in customs and manners. It is as natural, therefore, that they should despise nations that differ from them in these particulars as that other nations should appreciate their superiority and strive to imitate their example. Thus these features of a superior civilization in Europe and America constitute a certain *social color*, world-wide in its character. Any nation, therefore, which lacks this distinctive badge of Western civilization stands in the position of an opponent, and is not only unable to cope with the superiority of enlightened Americans and Europeans, but is directly or indirectly exposed to their derision. Hence one of the disadvantages under which inferior nations labor when they persent a different color from that of Western nations. The adoption of the Western religion, along with institutions and customs, is the only means by which the social color can become so assimilated as to remove this bar to intercourse and this cause of opposition. In short, to avoid the unfriendly treatment of foreign diplomacy, it will be necessary to clothe ourselves with the social features of civilized nations. In the eyes of foreigners, a people who cherish institutions, customs, religions differing from their own, are looked upon with disdain and as though they could not be treated as civilized nations. It may be due to this fact that international law has never yet been made to apply to Oriental lands. . . .

"If we are not mistaken in our argument, there is no alternative for our own country but to adopt the social color of civilized nations, in order to maintain our independence on a footing of equality with the various powers of the West. As an absolutely necessary preliminary, however, the Christian religion must be introduced from Europe and America, where it is propagated with the utmost enthusiasm. The adoption of this religion will not fail to bring the feelings of our people and the institutions of our land into harmony with those of the lands of the Occident. We earnestly desire, therefore, for the sake of our national administration, that steps be taken for the introduction of Christianity as the religion of Japan."

Mr. Stanley thinks the Congo Valley a healthy enough place to live, if one is prudent. He especially condemns the use of alcohol in midday, though he thinks it may be taken moderately at night without bad results. He is thus reported by the London *Times*:

"Mr. Stanley maintains that, apart from a little risk of fever when passing up the mouth of the river, there is no reason why white men should not enjoy as good health in Africa as in England. All the deaths among his own men he attributes to gross imprudence, and above all to reckless exposure in the sun and the incautious use of alcoholic drinks. The heavy and strong Portuguese wine in use on the Congo has especially led to many disasters. It seems to be not uncommon at some of the lower stations for white men to drink a tumbler or two of this strong wine at lunch, go to sleep for an hour or two, and then rush out at the sound of the gong to resume their tasks under a blazing sun. Inevitably almost these men are down with fever in a few hours, and a considerable proportion of them succumb altogether. No alcohol during the day is Mr. Stanley's rule, though at the evening meal there is no reason why a man should not indulge moderately."

Probably the Congo region is no worse for health than many parts of South America, where the constant use of quinine is the condition of life.

As to the alleged barrenness of Africa, Mr. Stanley has very positive views. He has seen more of the Continent, perhaps, than any other traveler, and he scouts the idea of its unproductiveness. Says his interviewer:

"The Congo region, at least, he maintains, is one of the most fertile on the globe. We are usually told by those who take a pessimistic view of Africa that ivory, gum and oil are the only products of any consequence, and that the first will be exhausted in a few years. But Mr. Stanley tells me that ivory will last for generations yet, that gum and oil alone give an ample field for trade. On returning to England this time he came in a steamer that touched at about fifty places on the West Coast, among others at Old Calabar. There he found that oil was being shipped at the rate of five hundred tons a week, and all this obtained from a stretch of country only forty-two miles in extent. All along the one thousand miles of the middle and upper Congo the banks are crowded with oil-palms; and, said he, divide that 1,000 by 42, and it will give you some idea of what you may expect the Congo to produce. Not only so, but the country abounds in the wild coffee plant, the berries of which, even in its uncultivated state, produce an excellent beverage. The orchilla plant is equally abundant, and both the native and the white settlers have extensive banana plantations. Not only bananas, but oranges and other fruits have been cultivated with complete success; so that Mr. Stanley considers himself perfectly justified in maintaining that the native products themselves are varied and inexhaustible, and that the country is capable of unlimited agricultural development."

What is needed is that thorough-going traders, like the English and Germans, should develop these productions and give them to the markets of the world. The French promise little or nothing in this direction, and the Portuguese appear to bring blight instead of prosperity to African soil.

....The French Government appointed a committee to verify M. Pasteur's experiments in the treatment of hydrophobia, and their preliminary report is most favorable. The committee took twenty-three dogs inoculated by Pasteur with his "attenuated virus," and found that they resisted the strongest virus that could be given. On the other hand, eight non-inoculated dogs were inoculated with virus by opening a vein, and five by trepanning, and all became mad; and six others were bitten by mad dogs, of which three became mad. The committee will now inoculate a large number of fresh dogs with the attenuated protective virus, and compare them with an equal number not thus inoculated. We suppose the next step will be to inoculate men with the protective virus, and see if they will resist the poison of a mad dog. As a number of medical students have volunteered themselves as subjects for the experiment, for the good of the world, there is a chance of its being made. Question: How far does such a self-sacrifice come short of being Christian?

....A Presbyterian missionary in Southern Georgia, gives, in *The Christian Observer*, a remarkable account of religious destitution in that section. Tatnall County seems to be the one described, and he says there are twenty such in the limits of that one presbytery. In the county there is no Presbyterian Church. The Methodists have but one single minister, and he has six hundred members scattered about twenty appointments. He gets four hundred dollars salary in all. Hardshell Baptists are most numerous and most ignorant, though the Missionary Baptists are not much better. A young minister of the latter body said his association had fifteen preachers, of whom but three had a fair English education; the rest were utterly ignorant, most of them farmers, who work all the week. Our proper missionary region is not all at the West.

....The Portuguese know how to levy duties, and that seems to be the only interest they have in their African possessions. The value of the imports to the Congo region from England alone is $3,000,000, on which the Portuguese customs are almost $1,000,000, or one-third. Stanley says the traffic of the International Association alone would have been subject to an impost of $125,000 a year if the original Anglo-Portuguese treaty had been adopted. It was this treaty, he asserts, that compelled the Association to throw themselves into the arms of France. They saw the whole of their work in the Congo in danger of being obliterated, and rather than risk the fruits of their labors falling into the hands of the Portuguese, they were prepared to burn their stations, destroy their plantations, and abandon the country entirely.

....The Baptists and Disciples do not mitigate their hostility much in Missouri and Kentucky. They hold great public debates, which drive them further apart, instead of drawing them nearer together. This is the sort of questions they discussed at a late jousting in Missouri:

1. The baptism of a penitent believer is for (in order to) the remission of sins. Disciples affirm, Baptists deny.

2. In regeneration there is a direct and immediate operation of the Holy Spirit. Baptists affirm.

3. A child of God may apostatize so as to be finally lost. Disciples affirm.

4. Repentance precedes faith in Christ. Baptists affirm.

5. The Church or kingdom of Christ was established after his death. Disciples affirm.

6. Man by nature is totally depraved. Baptists affirm.

....That there should be any difference of opinion on theological subjects among the Wesleyans of England seems to be regarded as an atrocious offense, on a par with that of the Dublin criminals, whose trials are not to be reported. One Mr. Frankland has lately taken an advanced position on a question much discussed among theologians, and at the last meeting of the Conference he was retired from the active ministry for the offense. The *Methodist Recorder*, and *The Watchman* of London, have full reports of the Conference, but when it comes to this case they give a column to the discussion on the doctrinal question, but give no hint what was the occasion of the discussion, nor what was the result. No mention is made of Mr. Frankland's defense of himself. That policy will not be successful long.

....Tobacco is a curse everywhere, and especially to ministers. Dr. Phillips, a Free Baptist missionary in India, writes about a native church:

"The lay preacher in charge of this outpost has done a fair amount of work. Naturally a quiet man, his omnipresent pipe stupefies him beyond expression at times, and this has been a serious trial. We hope to see the day when not a single worker in the field, foreign or native, shall be a slave to tobacco. After years of observation I am more than ever convinced that this narcotic drug, as used by Christian men and women, is a mighty obstacle to the progress of Gospel truth in Bengal. The present rule of the mission, that no young man who uses this drug shall be either licensed or ordained to the Christian ministry, will bring help in time; but the older men are causing confusion now."

....The American public know of Philotheos Bryennios simply as the learned Bishop of Nicomedia, who has discovered and edited the complete Greek texts of the two epistles of Clement of Rome, and the "Teaching of the Apostles." But he is not only a scholar, but a fervent and active Christian man. Two years ago he published a very admirable work of 360 pages, on the more urgent ecclesiastical reforms needed in the Greek Church, and on the means of resisting the encroachments of the Church of Rome. The Greek Synod, which lately met in Constantinople, has expressed its approval of the views of the distinguished prelate and scholar, and directed that his work should be printed and distributed at its own expense.

....Archbishop Gibbons, in response to the charge that Catholics neglect the Bible, says its study forms an important part of the educational system of the Catholic ecclesiastical institutions. He testifies that the students of the seminary in which he studied were "so familiar" with the sacred volume "that many of them, on listening to a few verses, could tell from what portion of the Scriptures you were reading." That would not be thought a rare accomplishment for the members of Bible classes in our Sunday schools.

....An English paper tells about a clergyman of the Established Church at Bursiem whose attire is notorious and who has been known to prostrate himself before "the altar," and then, when questioned by a parishioner, to explain his conduct by alleging weakness in his back. This reminds us of an American bishop who was reported, fifteen years ago, to have stumbled so opportunely in a service at the most advanced ritualistic church in this city that whether it was a bow or a blunder nobody knew.

. . .Where did so respectable a woman as Elizabeth Cady Stanton go to get the facts, if they were facts, which she puts into the following statement of hers in *The North American Review*?

"It was at a Jewish polygamous wedding that Jesus performed his first miracle, and polygamy was practiced by Christians for centuries."

Any evidence to substantiate either of these astonishing assertions would be a novelty to Christian scholars.

....Says *The Living Church*:

"The Presbyterian stands apart, as a member of his organization, from the rest of Christendom, for the reason that he holds, as a matter vital to salvation, the five points of Calvinism. This is his platform."

That is a very strange statement, and quite untrue. No Presbyterian Confession or Catechism ever made the holding of the five points essential to salvation.

....The French National Assembly for the Revision of the Constitution has closed its work without having made extensive or vital changes. It contented itself with making the Princes of France ineligible for civil or military office, declaring the Republic inviolable, and expunging the provision by which the Senate is elected from the Constitution, leaving it liable to be altered by ordinary bill.

....It seems that Stanley has not left the Congo permanently. He means to return and take command on the Upper Congo, leaving Colonel de Winton to rule over the stations on the Lower Congo. It is possible that General Gordon, if he returns safely from the Nile, may join Mr. Stanley, and open up this great interior region to the world.

....Spiritual penalties and temporal penalties seem to fall equally of power with bad men. There is a Buddhist temple in Bombay, having funds, the penalty for misappropriation of which is perpetual births without hope of Nirvana. And yet three leading men have just been put out of the management on proof that they stole the funds.

....Next week we will publish a testimonial to Mary Clemmer's worth from the pen of Elizabeth Stuart Phelps.

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Financial.

TAXING INTERNATIONAL TRADE.

One of the most universal methods of raising revenue for the support of government is that of imposing a tax in the form of tariff duties on imported merchandise. When the sole and only object is to raise revenue, with the least possible inconvenience and burden to the people, the tariff is spoken of as a *revenue* tariff. It then looks to nothing but revenue, and selects its articles and fixes its rates with exclusive reference to this end. When, in addition to this object, the articles are to some extent selected and the rates adjusted so as to furnish protection to certain products of domestic industry against being undersold in its own markets by similar products of foreign labor, the tariff is spoken of as a *protective* tariff. One of its purposes is to encourage home industry. It seeks this end while at the same time seeking to raise revenue. Such a tariff is both a revenue and a protective tariff. It has both properties.

The *direct* effect of imposing a tariff tax upon imports, whether for revenue or protective purposes, is to increase their cost in the market where they are finally sold. The importer, though in the first instance paying the tax, charges it in the *price* of the goods when he sells them. The final buyer and consumer pays it in his price. The tax upon him is self-imposed, since no law compels him to buy; and it is, moreover, as to amount paid by him, in proportion as he chooses to buy and consume. The payment, too, is made in comparatively small sums, graduated as to frequency and amount by the extent of his consumption. His attention is not drawn to the fact at the time, and, hence, he does not consciously feel it. The Government does not come to him as a tax-gatherer, asking so much money, but he goes to the merchant, of his own accord, and pays the tax in the price of the taxed article which he buys. It is only when he reasons upon the subject that he is made aware of this fact.

It is not possible to impose a tariff tax, whether for revenue or for protection, or for both objects, and yet avoid this result. The tax in the end must come out of the people, as one of the ways in which the government raises a revenue; and in a country which has a foreign trade as the basis for such taxation there is no other mode of raising revenue which is simpler, surer in its results, less burdensome, more easily applied, or, on the whole, more equitably distributed. The universal adoption of this method shows the practical sense of the nations in regard to it. We do not believe that there is any other method superior to this in all countries to which it is applicable.

Standing opposed to tariff taxation, we have the doctrine of *absolute* free trade, which proposes to repeal all tariff laws, dispense with custom-houses, and open each country to the trade of the world, with no duties on imports. The general consequences of this theory, if put into practice, we do not now pause to discuss. It is sufficient for the present to say that any country that adopts it must resort to a huge system of direct and excise taxation in order to obtain the means for paying the expenses of the government. These expenses would not be lessened, though the means for paying them would be procured in another way. That other way, while less effectual, would be more burdensome to the people. But few of the so-called Free-traders of this country favor this doctrine. With this theory they would have no standing before the American people for a moment.

Free trade, as generally advocated in this country, means an exclusively revenue tariff—one that shall have no reference whatever to the protection of any branch of American industry. Whether this be a sound doctrine or a foolish theory depends entirely upon a question of fact; and that question is this: Does the industry of this country need any degree of tariff protection in order to secure its best development? Can it in its products compete in its own market with similar products brought here from other countries? If it can do so, if this be the universal fact, and, hence, if, for this reason, it needs no protection, then simply a revenue tariff is the true doctrine. Industry, thus situated, can protect itself by its own natural supremacy. If, however, the reverse (which is the truth in respect to various branches of American industry) be the fact, then tariff duties levied for revenue, and so levied as at the same time to be protective, furnish the doctrine of common sense and wise statesmanship. History shows that nations acting upon this doctrine have prospered in their own industry. Great Britain has always practiced upon it just so far as she, in her judgment needed to do so. She has opened her ports to free trade with the world only as her own industrial supremacy has dispensed with the necessity of tariff protection. Her example in this respect is a safe one for imitation.

We are told, however, that a protective tariff enhances the home price of the protected article produced at home. This is not strictly accurate. It does not enhance the price above the point at which the law of supply and demand under free competition places it, but simply prevents the price from being reduced *below* this point by the foreign article, and thus gives an opportunity for the home production of the same article. The article produced here costs no more than it ought to cost in this market; and, if it be desirable to encourage the home production of the article, as it confessedly is, then a tariff tax on a similar imported article, aiming at revenue and protection at the same time, and so adjusted as to gain the result, rests upon a solid foundation of good economical sense. While it secures revenue, it prevents this market from being absolutely ruled by the foreign producer. It enables the home producer, who cannot produce so cheaply, successfully to compete with him in his own market. It is not possible to impose tariff taxation at all without putting the tax into the price of the article; and, if this be an objection to a protective tariff, it is just as good against a revenue tariff.

THE LABOR PRICE.

Price is a term ordinarily used by political economists to designate the value of any commodity as expressed in money. Thus we say that the price of a bushel of wheat is two dollars, or that the price of a pound of butter is fifty cents. The meaning is that in the one case two dollars will buy the wheat, and that in the other case fifty cents will buy the butter. Those who have the articles to sell will exchange them for money upon these terms. This monetary value is the *nominal* value—value thus expressed, or value in the nomenclature of money. It is, moreover, the value of which men usually think, because money is that one commodity which exchanges for all others, and, hence, has a universal purchasing power.

What, then, is the cost, to the man who pays the sum, of the two dollars which he pays for the bushel of wheat? If we can answer this question we shall find what is the *real* price of the wheat to him. Let us suppose that, in order to get the money, he gave a day's labor; and then the price of the wheat, as measured by his labor, is one day of such labor. He worked a day for the money, and then gave the money for the wheat. That is to say, he really bought the wheat with a day's labor, simply using money as the medium of exchanging his services for the commodity. The *real* price to him is the *labor* price—namely, the amount of toil which he must undergo to procure the thing he wants. And what is true in this case is universally true. Money itself is the product of labor. The labor which it takes to get it is the measure of its value. If it cost nothing, there is nothing for which it would be exchangeable.

Adam Smith, in his "Wealth of Nations" (Book I, chapter 5), gives the following lucid statement of this great economical principle:

"The *real* price of everything—what everything really costs to the man who wants to acquire it—is the toil and trouble of acquiring. What everything is really worth to the man who has acquired it, and who wants to dispose of it, or exchange it for something else, is the toil and trouble which it can save to himself and which it can impose upon other people. What is bought with money or with goods is purchased by labor as much as what we acquire by the toil of our own body. That money or those goods, indeed, save us this toil. They contain the value of a certain quantity of labor which we exchange for what is supposed at the time to contain the value of an equal quantity. Labor was the *first* price, the original purchase money, that was paid for all things. It was not by gold or by silver, but by labor, that all the wealth of the world was originally purchased; and its value to those who possess it, and who want to exchange it for some new productions, is precisely equal to the quantity of labor which it can enable them to purchase or command."

The elementary conditions of producing wealth are supplied by Nature; but the wealth itself is always the product of labor, either of the man who has it or of some one else from whom he has derived it. All exchanges, when traced to their final analysis, are really exchanges of labor in its products. Men buy and sell labor in this concrete form. It, hence, follows that the *real* price which is paid for everything is, after all, the *labor* price.

If we suppose a bushel of wheat to be worth two dollars to-day, and next year worth but one dollar, and that at the former period labor brings two dollars a day, and but one dollar at the latter period, then, although the *nominal* price of both wheat and labor has greatly changed, there is no *real* change in the price of either, considered relatively to the other. At both periods the same amount of labor will buy the same quantity of wheat, and the same quantity of wheat will buy the same amount of labor. The only change that has occurred is in the monetary expression of value. The real price remains the same.

If, on the other hand, the nominal or monetary price of wheat were to change, without any corresponding change in the nominal price of labor, so that it would take more or less than a day's labor to buy a bushel of wheat, then the relations between the labor and the wheat would be altered. If the money price of the wheat went up, it would require more labor to buy it; and if it went down, less labor would suffice for the purchase. A rise in commodity prices, as reckoned in money, without a corresponding rise in wages, is always an oppressive burden to those who work for wages. It costs them more to live, with no increase of means. When this rise is due to the character of the money in use, the laborer is sure to be one of the chief sufferers. Of all clases in the community those who work for wages suffer most from the use of bad money. It disturbs the natural relation between labor and commodities—between the means of payment and the things to be paid for.

ACCOMMODATION BILLS.

Accommodation bills of exchange have the form and appearance of *real* ones, while in several important respects they are essentially different. If A draws an order on B for $10,000, in consideration of goods which the former has sold to the latter, then this order or bill of exchange is based on a real commercial transaction. By the terms of the supposition the goods have passed into the hands of B. He has them in his possession, or their equivalent, and is responsible for the payment of the order after he has accepted it. The banker who discounts such a bill looks to B for payment, and, in the event of failure, to its indorser or indorsers. It comes into existence in consequence of a commercial operation, and is, hence, called a *real* bill. Such a bill is grounded on a debt previously due to the drawer of it; and when he gets it discounted by a banker, in advance of its maturity, he sells the debt to the banker for ready cash or credit on demand. In this way he collects the bill, for his own use, before it matures.

Suppose now, that A, instead of selling goods to B, wants to raise $10,000, and gets B to agree to the acceptance of a bill drawn upon him for this amount, with the understanding between them that A will pay it at maturity or put into the hands of B the means of doing so. Such a bill is drawn by A and accepted by B, having the form and appearance of a real bill founded on an actual transaction, when there has really been no transaction. B simply agrees to lend the credit of his name to A under the appearance of trade, as the means of enabling A to raise money, with the understanding that A will provide for paying the bill. Such a bill is called an accommodation bill. The banker, however, who discounts it, supposes it to be a real bill, arising from a business transaction between A and B, and setting forth a claim which the latter has upon the former.

Such accommodation bills are falsehoods, not being what they purport to be; and this is one of the points of distinction between them and real bills. The banker who discounts them is deceived by a lying appearance of truth. Besides being false and deceptive, they are much less likely to be promptly paid than real bills, because the parties thereto are usually adventurous speculators, adopting this appearance of business done to raise money or procure credit for speculative purposes.

Still further, there is no natural limit to the number of such bills, except in the power of the speculators to get them discounted. Subject to this limitation, they may be multiplied to any extent in a continuous series, and may be used as the means of paying each other. Real bills arise out of real transfers of property, and, hence, they are limited in their number by the number of these transfers. Fictitious or accommodation bills arise out of nothing previously done. There has been no sale of goods and no transfer of property. The whole scheme is simply one to raise money under a false appearance.

Generally, too, the drawers and acceptors of this kind of bills accommodate each other. Half-a-dozen of them, for example, may render to each other this mutual service. Each is a drawer and each is an acceptor of such bills. As they mature other bills of the same character are drawn to pay them. Thus a large number of them may be put on the market and be discounted by bankers. In this way a fictitious and rotten system of credit under false pretenses may be created and continued for some time. Accommodation bills are created to pay accommodation bills.

By and by, however, the buyers of these bills, who have been advancing money to speculators on assumed transactions that have no existence, make the unpleasant discovery that the bills are nothing but pieces of paper, with no substantial transactions behind them and no transfers of property that gave them birth. The crash finally comes, and then the rottenness of the whole system appears. A tight money market continued for any length of time will almost certainly bring this disguise to the surface, pricking the bubble of raising the wind by a fictitious credit. The bottom drops out and down goes the whole thing. Accommodation bills are a fraud upon the community, and sooner or later they reveal themselves as such.

THE MINT AND MARKET VALUE OF GOLD.

The theory of coinage is to identify, as nearly as possible, the value of gold in the form of coin with the value of the same quantity of gold existing in the form of bullion. The value is not in the coinage, but in the metal coined. Hence, coined gold should, by reason of the quantity in each coin, be worth as much in exchange for all other commodities as the same amount of gold in the shape of bullion. If coin be worth more than bullion, then the real value exceeds the nominal, and the consequence will be that the coin will be bought up and melted into bullion for the various purposes of art. It is then cheaper to buy coin than to buy bullion, because one gets more gold at the same price in the one case than in the other. If, on the other hand, coined gold be worth less than bullion, it is then either debased by an excess alloy or it has lost a portion of its value by abrasion. In either case it will not pass at its nominal value. Its nominal is above its real value; and this impairs its power and utility as a standard of value. Gold in bullion is the standard by which the value of gold in coin is to be determined and with which it should be identified as nearly as possible. The Mint value of gold should be the market value of gold.

The only allowable difference between the two values is the one created by the comparatively trifling expense of coinage. With this slight exception, gold in coin and gold in bullion have the same value, provided

the coinage is properly made. Here, for example, is a gold ten-dollar piece, just issued from the United States Mint, with certain inscriptions and devices upon it to indicate what it is. How much does it weigh? The law says that it shall weigh two hundred and fifty-eight grains, and that as to fineness it shall consist of nine hundred parts of pure gold and one hundred of alloy. The value of this piece depends not on its form, the devices upon it, or its title, but upon the amount of gold which it contains. If, upon being weighed, it is found to be considerably heavier or lighter than its nominal weight, then its exchange value does not correspond with that of bullion. There is too much gold in the one case and too little in the other. If, after being used, its weight shall be reduced by more than one-half of one per cent. below the standard weight, the law treats it as debased coin, making it a legal tender only at its actual weight, and requiring, if it comes into the United States Treasury, that it shall be recoined.

The theory of the law is to keep gold in bullion and gold in coin at the same level, identifying, as nearly as may be, the Mint value with the bullion value. The underlying principle of this theory consists in the fact that the value of gold as a commodity is the ground of its value as money. Law undertakes to carry out this principle by the specific rules that regulate coinage. Paper money ignores the principle altogether, by discarding the doctrine of value as the basis of money; and this is the one fatal objection to its use as a measure of value. The question of quantity and cost of production has nothing to do with it. All depends upon the engraver and the printer's ink.

MONETARY AFFAIRS.

THE same encouraging features which have been noted of late, in connection with monetary affairs are still maintained, and nothing has occurred to disturb the return of that confidence so necessary for the success of all business enterprises. With renewed confidence capital is unquestionably moving into the channels of profitable employment, but that the movement is slow as well as cautious, is an encouraging feature in view of the experience of the past year. The rates have hardened somewhat during the week, although the market is well supplied with funds, and borrowers realize no difficulty in securing all the accommodation desired, where the proper security is given. Call loans on stock collateral have been made at 1@3 per cent. At the close of the week, money was offered at 1½@2 per cent. Commercial paper is quoted at 5@6 per cent.

STOCK MARKET.—The stock market has been in an unsettled state throughout the week, and the fluctuations rather favored a rise until the late dealings, when a decided set-back was given by a general decline. The volume of business in the latter part of the week was very heavy, and all the leading stocks were sold in an exceedingly free manner. Numerous rumors were current regarding the rate war going on, and it was intimated that the result would be the disruption of the passenger pool. The effect of this was reflected in the decline in the Trunk Line shares. The principal cause of the decline, however, was not the reports current, but rather the heavy selling and important decline in Union Pacific, which had the effect of demoralizing the general market, as indicated by the selling for both the long and short accounts. After Union Pacific, the Vanderbilt shares were most affected; and Western Union, the Grangers and the Coal shares were next in order in point of weakness.

The following table shows the highest, lowest and closing prices:

	Sales.	Highest.	Lowest. August	Closing 22d.
Amer. Express	280	95	94	95
Albany & Susq	150	131½	131½	131½
Alton & T. H.	900	31⅛	28¾	31⅛
Atch., T. & S. F.	70	76¼	72⅜	76¼
American Tel. and C. Co.	990	58	57	57⅞
Bank & M. T. Co.	700	19⅝	16	16
Boston Air L. pf.	15	90	90	90
B., C. R. & N.	8	63	63	63
Canadian South'n	4,175	39⅜	37	37
Canadian Pacific	2,675	46¼	44⅜	46¼
Central Pacific	15,220	44¼	42	42⅝
C., C., C. and I.	3,895	46	40⅞	45⅛
Ches. and Ohio	900	8⅞	8	8⅜
Ches. and Ohio 1st pf	1,000	16⅞	15⅝	16
Ches. and Ohio 2d pf	100	10	10	10
Chicago, Bur., & Q.	7,584	125⅜	123	124¼
Chicago and Alton	265	133¼	132	133¾
Chicago, St. Louis and Pitt.	700	10¼	9⅜	9⅜
C. St. L. and Pitt, pf.	235	23⅝	22⅜	22⅜
Chicago and N. W.	72,977	106⅞	103⅜	103⅜
Chicago & N. W. pf.	1,442	138	136	136
Chicago, M. and St. P.	153,620	89⅝	85¾	88⅜
Chic., M. & St. P., pf.	1,750	113¾	111½	113¾
Colorado Coal	1,900	12⅜	11⅜	11⅜
Delaware, L., and W'n	62,600	115⅝	112⅜	112¾
Del. and Hudson	2,063	101	99	99⅝
Denver and R. G.	13,900	14⅞	12¾	14⅛
East Tenn	26,416	6⅜	5⅛	6
East Tennessee, pf.	13,126	10⅜	9	9¼
Green Bay	1,100	6⅜	5⅛	6¾
Houston & Texas	1,960	37½	34⅜	37
Illinois Central	1,255	125	126¾	127⅝
Illinois Cent., leased	8,240	86	83	85
Ind., Bloom., and W.	4,275	18	16⅜	16⅜
Lake Shore	79,977	87⅝	83	85⅝
Lake Erie and Western	3,575	17	15	15⅜
Louisville and Nashville	27,680	36⅜	34⅜	34⅜
Lou., N. A. & C.	800	22	20	20
Long Island	3,855	70	66	69¾
Manhattan	200	69⅜	63⅛	63¾
Manhattan, new	200	65	65	65
Manhattan, con	24,570	79	70	76⅛
Manhattan B.	660	10⅛	10	10
Maryland coal	200	9	9	9
Memph. & Charl.	1,300	30	29	29
Mil. & L. S. pf	200	36	35	36
Metropolitan	1,900	99⅝	90	99
Michigan Central	620	71⅜	70	71⅜
Mobile & Ohio	400	10⅜	10	10⅜
Minn. & St. L.	1,770	16⅜	15⅜	16
Minn. & St. Louis, pf.	3,185	34⅜	32⅜	33¾
Mo., Kan. and Texas	55,010	22⅝	20⅝	21
Missouri Pacific	48,150	95	92½	92½
Morris & Essex	278	124⅜	124⅜	124⅜
Nash., C. & St. L.	1,400	43	41	41
N. J. Central	14,755	64	60⅜	61⅞
N. Y. Central	38,915	109⅝	104	104¾
N. Y. and New Eng.	825	16⅜	15¼	16⅜
New York, & N. H.	51	177⅜	176	177⅜
N. Y., Lack. & W.	15	89⅜	89⅜	89⅜
N. Y. Elevated	50	115	115	115
N. Y., L. E. and W.	92,875	19⅜	17	17⅞
N. Y., L. E., and W. pf.	1,127	37⅜	36	36⅜
N. Y. Sus. & W.	100	3¾	3⅝	3⅝
N. Y. Sus. & W. pf.	211	11⅞	11	11
N. Y., Ont. & W.	2,100	14⅜	11⅞	13⅜
N. Y., C. and St. L.	950	7⅛	6⅛	6¼
N. Y., Chi. and St. L., pref.	880	12	11⅜	11⅜
Nor. & West. pf.	870	30	30	30
Northern Pacific	13,849	24¾	22⅜	22⅝
Northern Pacific, pref.	25,466	55	51⅜	51⅝
Ohio Southern	1,400	9⅜	8	9
Ohio & Miss.	500	22¾	22⅜	22⅜
Oregon Imp. Co.	1,827	29	21⅜	25
Oregon Trans.	66,005	18⅜	16⅜	16⅝
Oregon R. & Navigation	861	86⅜	82¾	86⅜
Oregon Sh. Line	5	7	8	9
Ohio Central	6,448	3⅝	2¼	3⅝
Pacific Mail	27,680	52⅝	51	51
Phil. & Reading	29,300	0¾	27	27¾
Pitts., Ft. W. & C.	175	133	133	133
Pullman Car	6,016	116⅜	110⅜	115¾
Peoria, Dec., and E.	2,740	17¾	16¼	16¾
Quicksilver	100	5⅜	5⅜	5⅜
Roch. and Pitts.	12,235	6⅛	4⅛	5⅝
Rock Island	4,440	117⅜	115¾	117
Rich & Dan.	950	45	40	45
Rich. and W. P.	2,000	20⅜	18	20
Rich. & Alle.	1,100	4	3⅜	4
St. Paul & D. pf.	64	70	70	70
St. L. & S. F.	6,085	29⅜	18⅜	25⅜
St. L. & S. F. pf.	7,015	40	35	45
St. L. & S. F. 1st pf.	640	99	88⅜	90
St. P., M. and M.	1,250	99	97	98
St. P. and Omaha	23,595	38⅜	34⅝	36⅝
St. P. and Omaha, pf.	5,744	100	95⅜	97¾
Texas and Pacific	45,500	15⅜	14⅜	14⅜
Union Pacific	376,980	57¼	48⅝	51¾
U. S. Express	62	55	53	55
Va. Midland	100	15	15	15
Wab., St. L., and P.	3,455	7	6	6¼
W., St. L., and P., pref.	965	17	16	16
Western U. Tel.	151,757	69⅜	66⅝	66⅜

U. S. BONDS.—There was an improvement in the demand for Government Bonds this week, which created a slight advance in price for the favored issues for investment.

The closing quotations were as follows:

	Bid.	Asked.		Bid.	Asked.
4½s, 1891, reg.	111¾	112	Currency 6s, '95	127	—
4½s, 1891, coup.	112⅜	113	Currency 6s, '96	128	—
4s, 1907, reg.	120⅝	120¾	Currency 6s, '97	129	—
4s, 1907, Small	120⅝	120¾	Currency 6s, '98	130	—
4s, 1907, coup.	120⅝	120¾	Currency 6s, '99	131	—
Three per cents	100⅞	100⅞			

RAILROAD BONDS.—The railroad bond market was moderately active and irregular, with the majority of issues lower. The principal trading was in Erie Second Consols, which declined 1⅞ per cent. to 63⅝, West Shore & Buffalo 5s, which declined ⅞ to 43, and Atlantic & Pacific Incomes, which declined 1¼ per cent. to 21. Denver & Rio Grande Firsts declined 1 per cent. to 96; East Tennessee 5s ⅜, to 59½; do Incomes ⅜ to 18½; Louisville & Nashville Collateral Trust 6s 1 per cent. to 79; Lake Shore Seconds 1 per cent to 117; Texas and Pacific Land Grant Incomes 1 per cent. to 40½; do. Rio Grande Division Firsts ½ to 54, and Wabash, St. Louis & Pacific (Chicago Division) Firsts 1 per cent. to 72. Jersey Midland Firsts advanced ½ to 87½; Northern Pacific Firsts ⅜ to 104; New York & New England 6s ½ to 106; North Missouri Firsts 1 per cent. to 115; Iron Mountain 5s ¾ to 68¾; Wabash General Mortgage 6s 1⅝ to 47⅝; do Seconds ½ to 90½; and do Firsts Extended ½ to 105.

BANK STATEMENT.—The weekly statement issued from the Clearing-house last week was unsatisfactory to the banks. The changes in the averages show a decrease in loans of $144,100, a loss in specie of $1,046,200, a loss in legal tenders of $401,800, a decrease of deposits of $2,237,000, and an increase in circulation of $51,400. The movement of the week resulted in a decrease in surplus reserve of $888,750, and the banks now hold $31,649,550 in excess of the legal requirements. The following table gives figures in detail:

Banks.	Loans.	Specie.	Legal Tenders.	Net Deposits
New York	$8,915,000	$1,800,000	$2,052,000	$10,182,000
Manh'n Co.	7,748,000	2,022,000	596,000	8,652,000
Merchants'.	6,924,900	1,901,200	1,596,500	8,251,800
Mechanics'.	8,203,000	2,373,000	961,000	8,494,000
Union	4,654,000	1,258,600	211,400	4,334,300
America	9,591,600	4,179,000	1,271,200	10,788,700
Phenix	2,387,000	254,000	278,200	1,996,000
City	7,490,100	6,425,900	664,000	12,256,300
Tradesm'n's	3,015,600	225,400	198,300	1,668,600
Fulton	1,386,600	742,600	181,500	1,521,500
Chemical	15,496,800	6,065,700	684,300	17,826,500
Mer. Exch.	2,759,600	370,300	470,700	2,128,700
Gallatin	4,635,200	1,200,500	352,900	3,429,000
B'tch & Dro.	1,602,800	526,200	86,900	1,640,500
M'chs.&Tra.	883,000	189,000	98,000	894,000
Greenwich	819,700	140,400	242,700	986,700
Lea. Manuf.	3,012,400	338,300	388,500	2,373,800
Sev'nth W'd	1,207,700	212,500	159,800	1,232,700
St'te of N.Y.	3,443,800	548,700	386,100	3,928,900
Am. Ex.	12,351,000	1,207,000	1,645,000	11,216,000
Commerce	16,698,700	4,432,300	1,698,100	12,732,800
Broadway	5,982,800	1,108,700	286,800	4,729,500
Mercantile	5,609,300	1,025,500	281,800	6,228,600
Pacific	2,301,200	473,100	151,500	2,460,600
Republic	4,693,600	442,400	770,100	4,310,300
Chatham	3,351,700	399,000	565,400	3,567,700
People's	1,585,100	109,800	180,400	1,782,600
N. America.	2,871,900	258,800	351,200	2,941,800
Hanover	7,160,200	2,664,700	811,900	8,524,300
Irving	2,669,800	553,300	486,200	2,789,000
Metropol'n.	4,000,000	102,000	218,000	1,195,000
Citizens'	2,475,600	301,600	408,400	2,698,700
Nassau	2,487,900	169,300	137,200	2,433,100
Market	2,789,100	368,100	299,100	2,222,600
St. Nicholas	1,920,400	50,900	294,800	1,643,400
Shoe & Lea.	2,591,000	393,000	264,000	2,524,000
Corn Exch.	4,921,300	650,500	442,000	4,149,800
Continent'l.	4,009,900	1,074,200	387,000	4,367,900
Oriental	1,812,000	115,600	250,000	1,708,300
Imp. & Tra.	15,837,200	6,542,200	1,632,700	21,141,100
Park	15,012,500	3,994,000	2,007,100	19,343,600
North River	1,509,000	34,000	274,000	1,772,000
East River	1,115,000	85,300	144,500	830,400
Fourth Nat.	11,987,600	4,477,200	876,700	13,405,300
Central Nat.	7,036,000	9,470,000	1,092,000	7,501,000
Second Nat.	1,637,000	240,000	361,000	1,901,000
Ninth Nat.	4,735,700	351,500	616,200	3,810,800
First Nat'l.	14,594,800	4,782,700	578,400	15,765,700
Third Nat.	4,126,400	1,540,900	523,300	4,998,600
N.Y.Ntl. Ex.	1,317,800	153,000	240,600	1,112,900
Bowery	1,884,800	284,300	196,200	1,833,800
N.Y.County	1,853,300	198,400	487,300	2,343,600
Ger.-Amer.	2,388,600	565,500	145,200	2,242,100
Chase	3,266,200	828,400	421,300	4,089,400
Fifth Ave.	2,341,200	683,900	125,700	2,551,600
GermanEx.	1,631,100	103,000	400,000	2,069,700
Germania	1,817,300	258,700	192,500	2,162,600
U. S. Nat'l.	3,141,600	1,336,900	61,300	3,515,500
Lincoln N'l	1,407,300	357,400	245,800	1,670,300
GarfieldNat	890,800	53,800	171,000	768,100
Fifth Nat.	1,026,800	162,700	184,200	1,105,800
Total	$287,695,900	$75,998,000	$31,765,100	$804,454,200
	Dec.	Dec.	Dec.	Dec.
Comparisons	$144,100	$1,046,200	$401,800	$2,237,500

Clearings for the week ending Aug. 16th.... $165,601,224 15
do. do. do. Aug. 23d.... 437,717,952 94
Balances for the week ending Aug. 16th.... 22,420,968 11
do. do. do. Aug. 22d.... 21,897,891 63

BANK STOCKS—The following shows the closing quotations for bank shares:

	Bid.	Asked.		Bid.	Asked.
America	150	170	Mechanics'	135	—
American Ex.	128	—	Mercantile	110	125
Butch's & Drov's	140	—	Merchants'	130	—
Broadway	235	—	Merchants' Ex.	90	96
Chase	180	—	Market	137	155
Commerce	147½	155	Mech's & Trad'rs	100	—
Corn Exchange	160	165	Metropolitan	62	62½
Chemical	2,000	—	Nassau	128	150
Central Nat'l	112	—	New York	160	—
Continental	100	—	Ninth National	115	—
City	270	—	North America	100½	—
Chatham	150	—	North River	110	—
Citizens'	110	125	New York Co.	145	—
East River	120	—	N. Y. Nat'l Ex.	100	110
Eleventh Ward	100	—	Oriental	145	—
First Nation'l	800	—	Pacific	150	—
Fourth Nation'l	100	125	Phœnix	100	—
Fifth Avenue	400	—	Park	182	165
Fulton	115	130	People's	145	165
German Amer'n	103	—	Republic	110	—
Gallatin	170	—	Shoe & Leather	137	—
Germania	160	—	Second National	50	—
Garfield	120	—	Seventh Ward	95	—
Greenwich	100	—	State of NewY'rk	100	120
Hanover	145	—	St. Nicholas	125	150
Imp't's & Trad's	250	265	Tradesmen's	101	105½
Irving	140	—	Union	150	—
Leather Man'f	150	—	Unit'd States Nat.	125	145
Manhattan	150	—	Wall St. Nat'l	101	106

FOREIGN EXCHANGE.—The Foreign Exchange market has been steady. On Friday posted rates were advanced ½ to $4.83½ for 60-day bills and $4.85½ for demand. On Saturday actual business was done at $4.82¼@$4.82½ for bankers' bills, $4.84¼@4.84½ for demand, $4.84¾@$4.85 for cable transfers, and $4.80½@4.81 for commercial. In Continental Exchange Francs were quoted at 5.22½@5.21⅞ for 60-day bills, and 5.20@5.19⅜ for checks; Reichmarks at 94⅛@94¼ for long, and 94⅜@94½ for short sight.

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Commercial

PROTECTIVE DUTIES AND PRICES.

The theory of all protective duties is to defend home industry against being undersold in its own market by the products of foreign labor. The necessity for this protection is founded on the fact that without it the home producer cannot, in his own market, compete with the foreign producer, owing to a difference in the cost of production arising from a difference in the price of the raw material, or the rate of wages, or both put together. Where such a difference exists, there the cost of production must be virtually equalized, or the foreign product, by reason of its greater cheapness, will drive the home product out of its own market, destroy the domestic industries which create the latter, and take the monopoly of the market to itself. The object of a tariff based on the simple idea of protection is virtually to increase the cost of the foreign product, and in this way enable the home producer, who pays higher wages, to compete with the foreign producer. Its direct effect is to bring up the price of the foreign article in the home market to the point at which it can be profitably produced and sold in this country. Its indirect effect is to foster all the domestic industries engaged in such production.

Now, the common allegation of the free trader against such protection consists in saying that, by lifting the price of the foreign article to the mark at which the domestic product of the same kind can be furnished, it so far enhances the money cost to the consumer. He has to pay more for the article than he would if there were no tariff. Some who profess to believe in a tariff for revenue, but not for protection, urge the same objection, not perceiving that the objection is just as applicable to a revenue tariff as it is to one that is protective. All tariff duties, whether levied for revenue or protection, just so far put the foreign product under a disadvantage, as compared with the domestic.

Let it, then, be granted that the effect of a protective tariff, in the outset, is to raise the money price of the foreign product to the point at which home industry can successfully compete with it in its own market, and where is the harm to the country imposing the tariff? It should be remembered that this question of prices, as represented by *money*, is purely one of relations. High prices for commodities, with their equivalent in high wages and ample employment for labor, are certainly better for the people than low prices for commodities, with low wages, and a vast amount of needy labor, starving for the want of employment. If they pay more money in the one case than in the other for what they consume, they have more to pay with and far greater facilities for earning money. If tariff duties foster domestic labor and create a demand for it, and keep wages up to a living rate (as is the fact), then the increased cost of commodities is met by an abundant equivalent. Even if labor permanently pays more for what it consumes, it just as permanently earns more.

Consumers and producers in this country are not different and antagonizing classes, but to a large extent identically the same persons, holding this two-fold relation to each other. They produce and consume at the same time. If, therefore, a protective tariff increases the cost of what they consume, it also fosters, enlarges, and diversifies the industry by which they produce, while at the same time it diminishes the competition for the sale of labor in the home market by the greater demand for labor, and in this way guards against a reduction of wages. It makes one set of men the producers of what another set consume, and defends all against injurious invasions by the poorly-paid labor of other countries. If in the outset it takes more from the consumer than would otherwise be taken, it gives more to the producer; and, since producers and consumers are, in nine cases out of ten, the same persons—one consuming what another produces—a protective tariff places them in helpful relations to each other.

It should be added that this early enhancement of money prices by no means represents the final and permanent result of a protective tariff. It destroys, in the first instance, the monopoly of the home market by the foreign producer, and always keeps the market price of the foreign product down to the point at which domestic industry can afford to supply the same article. This point is the maximum above which the foreign commodity cannot rise without at once being undersold by the domestic commodity, and in this way driven out of the market. A protective tariff always has the merit of holding the foreign producer under restraint as to prices by the capabilities of home production. Having put him under this permanent check, from which he cannot escape by the very laws of trade, it then brings into existence a large amount and variety of home production to supply the wants of the home market. As this production increases in quantity, and cheapens in its cost processes, it can be afforded at a less rate of prices; and, hence, by a natural law of competition among home producers, it ultimately comes down to its appropriate price level with other things in the home market. The history of all well-adjusted protective tariffs is this: first, a temporary enhancement of prices during the period in which domestic production is struggling with foreign; secondly, a gradual and ultimate reduction of prices to the point at which domestic production, with all the skill and improvement of processes which it naturally begets, can afford to supply the home market. Just as soon as the rivalry between foreign and domestic production is ended, by the victory of the latter, the laws of trade forthwith begin to reduce prices to the proper point; and surely any reduction below this mark is not for the interest of the community. Wages will grade themselves to other things, and the prices of home products will grade themselves to wages. Thus the profits of capital invested in production and the wages of labor engaged in production will reciprocally seek and come to their natural level under the general law of competition. Any reduction of prices below this level, so far from being a benefit, is a serious evil to the community.

In a word, a protective tariff leaves the question of prices to regulate itself in the home market, without interference by the disturbing rivalry of other countries in which wages are cheaper, capital more abundant, and productive skill in a more advanced stage. It takes out of the home market the incubus of this foreign power, and prepares it to act freely under its own domestic impulses. Those who regard this as an evil, which they would correct by free trade, are sadly mistaken in their estimate of facts. Their theory simply makes a community largely composed of paupers and beggars, while the opposite gives one of self-supporting producers and consumers, mutually contributing to each other's prosperity. About the worst thing for itself that this nation could do would be to abandon the theory of protection, and adopt that of free trade. Foreign countries would at once flood this country with various commodities at cheaper rates than they can be produced here, unless we adopt their system of wages, and can at once extemporize their skill in production. We must either transfer the European standard of wages to these shores or protect certain departments of our own industry by tariff duties.

COMMERCIAL LOCOMOTION.

Oceans, lakes, and navigable rivers are the natural channels for the transit of trade; and along these commerce instinctively locates herself, and at different points proceeds to build her cities. The industries directly devoted to production instinctively plant themselves in the neighborhood of these points, so as to reach the market with the least expenditure of time and labor. Great and important as are these natural facilities, they are still not sufficient to meet the wants of human society in its onward march. The territorial area upon which they operate is too small. Hence men resort to a system of inland roads, by digging canals, by building and perfecting highways, and in these later years by railways. The more complete these internal facilities of communication, the cheaper and more rapid the transportation of commodities; and the larger the country which they traverse and supply, the greater will be the area and variety of productive industry, and hence the wider the field of commerce.

In respect to the locomotive *force*, the great point to be gained is to secure the greatest amount of manageable force at the least cost. Wind is the cheapest force; yet it is unmanageable and uncertain, and is limited to transit by water. The two forces that are available for purely land transportation are *muscle* and *steam*. The former, though better than nothing, and always the chief reliance in the earlier stages of society, and never wholly dispensed with, is vastly inferior to the latter. The use of steam as a substitute for wind or water, and for muscle in land transportation by railways, is, especially in the second form, one of the great achievements of modern times. The locomotive and the railway, as compared with the ordinary public highway and the wagon drawn by horses, present one of the most remarkable improvements in the economical application of force that the world has ever known. One such locomotive has the power of two thousand horses drawing one thousand wagons, and yet does not cost a tenth part as much for equipment and maintenance. The miles of railway built in this country, and in other countries, have introduced an age of wonders in commercial locomotion, alike in respect to the questions of cost, quantity, and rapidity.

Prior to the digging of canals and the construction of railways the internal commerce of this country was confined to navigable rivers and lakes; and this left full nine-tenths of the products of the soil without any commercial value. It actually cost more to carry them to market than they would sell for when there. Fifty years ago it cost one hundred dollars, and required the time of twenty days, to transport a ton of freight from Buffalo to the city of New York. The expense of transportation was twice the value of wheat at Buffalo and four times that of corn. Of course, neither had any value, considered with reference to the New York market. All this has been most wonderfully changed by our modern facilities of locomotion, especially by the system of railways and the use of steam. The productions of labor can now be carried to the market at a great reduction of cost; and hence the producer can make an ample profit, while selling at a much cheaper rate; and this reduces the price paid by the consumer. The area of trade that comes to the seaboard by an increased area of profitable production is more than ten times as large as it was fifty years ago.

This is the great secret which underlies the rapid growth of American cities. We have tapped the whole country by the machinery of locomotion, and immensely increased its industrial productiveness, and hence its accumulated wealth. Our modern facilities of production, and commercial locomotion, enable the same amount of labor to bring vastly greater results to pass; and this is proof conclusive that American society is moving in the line of development and progress.

DRY GOODS.

The general tone of the market for dry goods during the past week has indicated a continued improvement, though buyers are not disposed to increase their purchases outside of immediate wants, and will not entertain any overtures that may be made by merchants to induce them to overstep the demands of the present. The lack of confidence, which has exercised so great a depression upon the transactions of the market, continues to subside, and a hopeful feeling is rapidly taking its place. The prospects for the future loom up very satisfactorily, and it is generally conceded that the condition of business will show a large increase after the first of September. There was a substantial improvement in the local jobbing trade, a very fair distribution of both staple and department goods having been made by most of the principal jobbers; retailers from Southern and Western markets having been the most liberal buyers. The growing activity of the interior jobbing trade was reflected in the numerous reorders that were received by commission houses during the week. Specialties adapted to the coming season are relatively more active than the most staple cotton goods; but the demand for the latter shows a slight improvement, suggestive of broken stocks in the hands of distributers and the manufacturing trade. Prices continue low; but values are steadily maintained on nearly all staple and patterned fabrics. The aspect of the near-by trade is only moderately satisfactory, because labor in some parts of the Middle and Eastern States is not fully employed; and many consumers will, therefore, be obliged to practice rigid economy, for a time at least. But, altogether, the business outlook is promising, and the prevailing low prices will doubtless enable dry goods merchants to place large quantities of merchandise in the channels of consumption. The financial condition of the trade is steadily improving, and but little complaint on the score of collections is now heard from interior jobbers, while credits are less keenly scrutinized by merchants in this city.

Cotton Goods were in steady though moderate demand at first hands, and a very fair distribution was made in package and assorted lots by the principal jobbers. Brown sheetings and drills were in irregular demand by wholesale buyers, and there was a fair inquiry for bleached goods and wide sheetings, resulting in a pretty good business. Cotton flannels were jobbed in liberal quantities, and there was a moderate call for these goods at first hands. Corset jeans and satteens are meeting with increased attention, and considerable sales are reported by agents. For colored cottons there was a light reorder demand, and Turkey-red, indigo-blue, and fancy table damasks are in steady request.

Print Cloths were quiet in demand; but prices are very firm. Extra 64x64s are quoted at 3¼c. plus ½ per cent., with small sales at this price, and offers of 2¾c. for 56x60s are declined by most manufacturers.

Prints were in moderate demand by package buyers, and a fairly good distribution was made by agents in execution of orders from interior jobbers. The best standard fancies, plaids, etc., were in fair request, and low grade fancies were rather more active in some quarters, owing to the receipt of a number of reorders from the Southern and Southwestern markets. Specialties, as winceys, jaconettes, wash fabrics, Quaker styles, foulards, etc., are doing fairly well, and there is an unabated demand for indigo blues and fancy indigoes. Furnitures, robes, shirtings, staples, etc., are in steady demand for the renewal of assortments. The jobbing trade is progressing favorably, large aggregate sales being reported by some of the principal firms.

Ginghams.—Dress ginghams were in steady demand by personal selection and through the medium of orders, and a fairly good business in these fabrics was done by agents and jobbers alike. Staple checks and fancies are mostly quiet in first hands; but fair sales were effected by jobbers.

Dress Goods.—A fair reorder demand for staple and fancy worsted fabrics was reported by agents, and soft wool suitings and sackings continued to move in considerable lots, large deliveries of the most popular makes having been made by agents on account of back orders. Jobbers report a steady growing business in this department, and a full average trade in dress goods is confidently expected, as stocks in the hands of retailers are generally light.

Woolen Goods.—There has been an increased activity in the jobbing department of the woolen goods trade during the week, owing to the presence of quite a number of retail buyers for domestic woolen goods and a large number of orders by mail from all sections for nearly every line of goods, which has been looked upon as a sure indication of an improvement in business in the interior. In clothing woolens a considerably better business was being done, duplicate orders being regular and frequent, though for small quantities; and there is a more general inclination to discuss Spring prospects and to prepare for a display of the new samples. Hosiery was benefiting somewhat from the operations of buyers attracted by the auction sale of the last two

days, and a considerable number of sales from stock were made.

FOREIGN GOODS.

The volume of business transacted during the week has been fair in the aggregate, and its character has been substantially identical with that of previous weeks. With the extension of the circle of buyers has come an enlargement of the demand for the various dress materials. A considerable number of jobbers have put in an appearance in the market, and there has been a somewhat larger turn-over than hitherto. Increased orders for seasonable goods of every class, but especially for dress fabrics, were coming in from local and near by purchasers, while the more distant trade were already, to a limited extent, duplicating their orders previously placed. In nearly every line there was more inquiry, with a sensible augmentation of the consumptive demand.

The imports of dry goods at this port for the past week and since January 1st, 1884, compare as follows with the same period of last year:

For the week.	1884.	1883.
Entered at the port	$2,617,113	$2,988,035
Thrown on the market	2,659,038	3,120,804
Since Jan. 1st.		
Entered at the port	78,228,826	80,681,500
Thrown on the market	76,098,535	80,474,833

WEEKLY DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT AND EVERY CONSUMER IN THE UNITED STATES.

MONDAY EVENING, August 25th, 1884.

BROWN SHEETINGS AND SHIRTINGS.

Agawam, F	.36	5½	Laconia	10-4	20
Atlantic, A	.36	7½	"	11-4	22½
" D	.36	6½	Lyman, B	.40	9½
" H	.36	7½	Massachusetts:		
" P	.36	5⅝	" BB	.36	6
" LL	.36	5½	" C	.30	5
" V	.31	6¼	" Stand.	36	7¼
Appleton, A	.36	7½	Mystic River	.36	6¾
" XX	.36	5¾	Nashua, fine O		6⅝
" R	.36	6⅝	" R	.36	7¼
Augusta	.36	6½	" E	.40	8¼
"	.30	5½	" W	.46	12
" A	.27	4¼	Newmarket, B	.36	5
Broadway	.36	5½	" DD	.36	5¼
Bedford, R	.30	4½	" G	.36	5⅝
Boott, C	.34	5¾	" N	.36	6¼
" FF	.36	7¾	Pacific, Extra	.36	7¼
" M, fam	.36	7	" H	.36	7
" D	.40	8	Pepperell	7-4	14
Continental, C	.36	7¼	"	8-4	16
" D	.40	8½	"	9-4	18
Conestoga, D	.28	5¼	"	10-4	20
" G	.30	5¾	"	11-4	22½
" S	.33	6	"	12-4	—
" W	.36	6¼	Pepperell E	fine,39	7¼
Dwight, X	.30	5¼	" R	.36	7
" Y	.33	5⅝	" O	.33	6¼
" Z	.38	6¼	" N	.30	6¼
Exeter, A	.36	6¼	Pequot, A	.36	7½
" S	.33	5½	" B	.40	8½
Ellerton	10-4	22½	"	5-4	12½
First Prize	.36	6¾	Pittsfield, A	.36	5¼
Great Falls, E	.36	7½	Pocasset, C	—	6¾
Hill's S'mp, Id'm	45	—	" O	.33	6
Indian Head	.36	7¾	" E	.40	7¾
"	.30	7	Stark, AA	.36	7½
"	.40	10½	Utica	.36	3½
"	.48	12¾	" heavy	.40	8½
Indian Orchard			"	.48	13½
" DW	.40	8	"	.58	16½
" DW	.36	7½	"	.78	25
" EE	.36	6¾	"	.108	32½
" AA	.40	7½	Wamsutta	.50	15
Lawrence, LL	.36	5¾	"	.72	25
" XX	.36	7½	"	.79	30
" XXX	.40	8¾	"	.89	32½
Langley, A	.36	6¾	"	.99	35½
"	7-8	5½	"	.108	40
"	3-4	4½	Wachusett	.36	7½
Laconia	7-4	—	"	.30	6½
"	8-4	16	"	.40	—
"	9-4	18	"	.48	—

BLEACHED SHEETINGS AND SHIRTINGS.

Androscoggin			Langdon GB	.36	9½
" L	.36	—	Lonsdale	.33	8¾
"	6-4	16½	" Cambric	36	11
Allendale	6-4	13½	Masonville	.36	8¾
"	7-4	15½	Nashua, E	.36	8¼
"	8-4	17½	" P	.42	11
Avondale	.36	7½	" W	.45	12
Ballou & Son	.36	6½	Newmarket, F	.36	6¼
"	.33	5¾	N. Y. Mills	.36	10½
Bay Mills	.36	9	" W'r Twist	36	12½
Bellows Falls	.36	9½	"	5-4	16
Blackstone, AA	.36	7½	"	6-4	17½
Boott, R	.27	5½	"	8-4	25
" E	.36	7	Pepperell	6-4	14
" Standard	36	8½	"	7-4	16
Cabot	7-8	6½	"	8-4	18
"	4-4	7	"	9-4	20
"	9-8	10	"	10-4	22½
"	6-4	11	"	11-4	25
Canoe	.27	4	Pequot	5-4	14½
Dauntless	.36	6¼	"	6-4	17½
Dwight, Anchor	36	—	Tuscarora, XX	.36	10½
Fearless	.36	7½	Utica	.35	—
Fruit of the Loom:			" ex. heavy	.36	9
"	36	8¾	"	5-4	15
"	33	8½	"	6-4	18
"	42	11½	"	8-4	25
Forestdale	.36	9	"	9-4	27½
Green G	.36	5¾	"	10-4	30
Gold Medal	.36	7	" heavy	.100	32½
"	.33	6	" Noup	.36	10½
Great Falls, S	.30	6	Wamsutta:		
" M	.32	6¼	" OXX	.36	10½
" A	.32	6¾	" cambric	.36	11
Hill's Semp. Indem:			" d'blewarp	36	11½
"	.33	7¼	Washington	.26	5¾
"	.36	8	Wauregans, 100	36	10½
"	.42	10½	" shirt cotton	—	—
"	.45	11½	" No. 1	.36	9
Highland	.36	8	" cambric	—	11
Hope	.36	7	Whitinsville	.36	7¼
Indian Orchard			"	.33	6¼
" DW	36	9	Williamsville:		
Langdon, 76	.36	8½	A1	36	9¼

CHECKS.

Caledonia, XX	—@10½	Park Mills, No. 60	—@11
" X	—@10	Park Mills, No. 70	—@13
Economy	—@ 9	York, I	—@ 8½
Otis, apron	—@ 9½		
Prodigy	—@ —		

TICKINGS.

Amoskeag, ACA	14	Methuen, AA	—
" " 4-4	18	New England	6
" A	13	Palmer	14
" B	12	Pearl River	15
" C	11	Pemberton, AA	—
" D	10⅛	" B	—
" E	10	" E	—
" F	9½	Swift River	7½
Cordis, AAA	32	Thorndike, A	7½
" ACE	32 14	" B	7¾
" No. 1	32 14	Willow Brook, No. 1	—
Hamilton, BT	11	York	32 13½
" D	9¾	"	30 11½
Lewiston, A	36 15½		

PRINTS.

Albion	—@ 5½	Manchester	—@ 6
American	—@ 5½	Merrimack, D	—@ 6
Allen's fancy	—@ 5½	Mallory	—@ 6½
Arnold's	—@ 6	Pacific	—@ 6
Cocheco	—@ 6	Richmond's	—@ 6
Dunnell's fancy	—@ 6	Simpson's solid black	—@ 6
Garner's blues	—@ 8	Steel River, fncy	—@ 5½
Gloucester	—@ 5½	Slater's solidis	—@ 5½
Hartel	—@ 6	Southbridge Shirtings	—@ 4½
Hamilton	—@ 6	Windsor, fancy	—@ 6
Knickerbocker, fancy	—@ 5½		

CORSET JEANS.

Amory	—@ 7½	Kearsarge sat	—@ 7½
Androscoggin sat	—@ 8½	Laconia	—@ 7½
Canoe River	—@ 6	Lawrence	—@—
Clarendon	—@ 6	Narragansett	—@ 6½
Indian Orchard, Imported	—@ 6½	Naumkeag sat	—@ 8½
		Pepperell blea	—@ 8½
		Rockport	—@ 7

DENIMS.

Amoskeag	—@15	Otis, CC	—@11
Boston	—@ 7½	Otis, BB	—@12
Columbian, h'y bro	—@14½	Pearl River	—@14½
Columb'n, XXX brown	—@11½	York	—@14
		Warren, AXA	—@13
		" BB	—@12

BROWN DRILLS.

Appleton	—@7½	Mass., D	—@ 7¾
Augusta	—@6¾	Mass., G	—@ 6¾
Boott	—@7½	Pepperell	—@ 7½
Laconia	—@7½	Pelzer	30—@ 7½
Langley, A	—@7½	Piedmont	—@ 7
Langley, B	—@7½	Stark, A	—@ 7¾

DOMESTIC GINGHAMS.

Amoskeag	—@ 8	Plunkett	—@ 7½
Bates	—@ 7½	Renfrew	—@ 9
Glasgow, checks	—@ 7	White M'f'g Co., staple	—@ 7¾
Gloucester, n'w	—@ 7½	White M'f'g Co., fancy	—@ 8
Lancaster	—@ 8		
Manchester	—@ 7		

STRIPES.

American	—@ 8½	Otis, BB	—@ 8½
Amoskeag	—@10	Thorndike, A	—@10
" fancy	—@10½	" B	—@ 9
Columbian	—@ 7¾	Uncasville, A	—@—
Hamilton	—@10½	Whittenton	8 @11

R. H. MACY & CO.,

14th ST., SIXTH AVE., and 13th ST., NEW YORK.

GRAND CENTRAL FANCY AND DRY GOODS ESTABLISHMENT.

WE ARE ADDING NOVELTIES IN TRIMMED

MILLINERY

DAILY, AND OFFER A MOST COMPLETE ASSORTMENT OF STRAW GOODS IN ALL THE SHADES OF BEIGE, ECRU, AND BROWN, AS WELL AS WHITE AND BLACK, IN ALL THE MOST POPULAR SHAPES. IN COLORED

SILKS

WE ARE SHOWING THE MOST COMPLETE LINE OF COLORS AND STYLES IN ALL SEASONABLE GOODS. OUR FINE STOCK OF

LACES

IS BEING CONSTANTLY REPLENISHED WITH THE MOST STYLISH PATTERNS OF FOREIGN AND DOMESTIC MANUFACTURE.

BLACK SILK

FOR THE MILLION AT LOWER PRICES THAN EVER BEFORE OFFERED. WE HAVE ONE OF THE LARGEST AND MOST VARIED STOCKS OF

DRESS FABRICS

IN THIS COUNTRY. ALL AT LOWEST PRICES.
A FULL AND COMPLETE LINE OF OUT-DOOR

GAMES,

COMPRISING LAWN TENNIS, CROQUET, ARCHERY, PITCH A RING, RING TOSS, BATTLEDORE, ENCHANTMENT, LAWN POOL, ETC., ALL ABOUT TEN PER CENT. LOWER IN PRICE THAN LAST YEAR. ORDERS BY MAIL WILL RECEIVE PROMPT AND CAREFUL ATTENTION.

NOW IS THE TIME TO SEND IN YOUR NAME AND ADDRESS FOR OUR FALL AND WINTER CATALOGUE. CATALOGUES READY ABOUT LAST OF SEPTEMBER.

R. H. MACY & CO.

Weekly Market Review.

GROCERS' WHOLESALE MARKET.

[For the Week ending Friday, August 22d, 1884.]

COFFEE.

Rio, Good, Ordinary, to Choice	6¼@13
Santos, Choice to Best	10 @10¾
Java	14 @22
Mocha	18 @19
Maracaibo	9¼@12½
Laguayra	9¼@13

TEA.

Hyson	13 @40
Young Hyson	12 @60
Japan	12 @45
Gunpowder	13 @65
Oolong	16 @60

SUGAR.

RAW.—Fair to prime	4⅞@ 5 1-16
HARD.—Cut Loaf	7 @ 7⅛
Crushed	7 @ 7⅛
Powdered	6⅞@ 7
GRANULATED	—@ 6⅞
WHITE.—Standard A	—@ 6⅞
Extra C	5⅝@ 5¾
YELLOW	4¾@ 4⅞

MOLASSES.

Cuba	15 @22
" Refined	15 @18
" Grocery	20 @25
Porto Rico	23 @40
New Orleans	30 @55

FISH.

George's Cod (new), per qtl.	5 75 @ 6 00
Grand Bank Cod	3 50 @ 4 00
Mackerel, No. 1 Mass	21 00 @ 22 00
Mackerel, No. 2 Mass	— — @ 15 00
Mackerel, No. 3 Mass	— — @ 9 50
Herring, per box	— 11 @ — 17

GENERAL MARKET.

FLOUR, MEAL, ETC.

FLOUR:	
Sour Extras and Patents	2 00 @3 55
No. 2 Winter	2 25 @ 2 79
Superfine Spring	2 45 @ 2 60
Ohio, Ind., Mich., Ill., Superfine Winter	2 75 @ 3 00
State Extra brands	3 00 @ 3 20
Western Spring Wheat, ext's	3 00 @ 3 20
Minnesota, "Clear"	4 30 @ 4 90
Spring Wheat, "Patents"	5 25 @ 6 20
Good to Choice Spring Wheat, Extras	3 40 @ 3 55
Ex. Amber Ind., Ohio, and Mich	4 00 @ 4 60
O. Round Hoop Ex. (ship'g)	3 30 @ 3 60
White Wheat Ex. (O. & Ind.)	4 40 @ 5 00
St. Louis, Single Extras	5 15 @ 5 35
St. Louis, Double, "	—— @— —
Genesee, Extra Brands	4 90 @ 5 10
Winter Wheat, "Patents"	5 25 @ 5 80
White Wheat, Michigan Ex.	4 00 @ 5 00
SOUTHERN FLOUR:	
Extra	5 00 @ 5 20
Family	5 15 @ 5 40
Fancy	4 00 @ 5 60
RYE FLOUR:	
Fine	2 75 @ 3 00
Superfine	4 15 @ 4 50
CORN MEAL:	
Western	3 20 @ 3 40
Brandywine	3 50 @— —
Prize Medal	3 20 @ 3 30

GRAIN.

WHEAT:	
White, No. 1	$ Nominal
" No. 2	"
Red "	"
CORN:	
Mixed, No. 2	— 63 @— 64
Yellow	— Nominal
White, No 2	— 68 @ 70
OATS:	
White, No. 1	— 43 @— —
Western	— 32 @— 36
State Mixed	— 35 @— 36
RYE:	
State	— — @— —
Western	— — @— —
BEANS:	
Mediums	2 45 @ 2 50
Marrows	2 00 @ 3 10
Pea	2 50 @— —
PEAS:	
Green, prime, ₩ bush	1 90 @ 2 00

PROVISIONS.

PORK:	
Ordinary Mess	— — @— —
New Mess	— — @ 17 00
Family Mess, City	16 00 @ 16 75
Prime Mess, Western	— — @— —
BACON:	
D. S., Long Clears	—@—
D. S., Short Clears	—@—
D. S., Shoulders	—@—
CUT MEATS:	
Smoked Hams	— 14 @— —
Smoked Shoulders	— 8⅝@— 8½

MILL FEED

(We quote per 100 lbs.)

Bran, 40 lbs	$ 65 @$ 72½
Shorts, 60 lbs	70 @ 75
Middling, 90 to 100 lbs	75 @ 1 00
Sharps, fine	1 05 @ 1 10
Rye Feed	90 @ — 95
Screenings	60 @ 90
Oil Meal, per ton	35 00 @ 36 00
Cottonseed Meal, per ton	27 00 @ 27 50

HAY AND STRAW

Hay, No. 1, prime, per 100 lbs	$ 1 00 @$ 1 05
Hay, No. 2, good, " "	—90 @— 95
Hay, No. 3, medium " "	—70 @— 80
Hay, clover mixed " "	—— @— —
Hay, Shipping, " "	—60 @— 65
Hay, Clover " "	—— @— —
Straw, No. 1, Rye " "	—75 @— 85
Straw, No. 2 Rye " "	—60 @— 65
Straw, Oat " "	—45 @— 55

COUNTRY PRODUCE.

NEW BUTTER.

Creamery, choice to fancy	21@23
" fair to good	16@16¼
Half-firkin tubs	16@20
Welsh tubs	17@20
Western imitation Creamery	14@—
" factory	9@15

LARD.

Steam rendered, per tierce	— @ 7 50
Continent	— @ 8 05
South American	8 50 @ 8 60

CHEESE.

State, Factory, fine	10¼@10½
Good to prime	8 @ 8¾
Fair to good	5¾@ 6¾
Ohio Factory, flat fine	7¾@ 8
Flat, good to prime	5 @ 7
Skims	1 @—

EGGS.

Jersey, single bbls, per doz	— @ —
State and Penn., fresh laid	18 @ 19
Western, fresh-laid	17½@ 18
Canadian	— @ 18

DRESSED POULTRY.

Turkeys, fair to good	—11 @— 13
Chickens, State and W'st'rn, choice	—12 @— 14
Chickens, Philadelphia, per lb	—20 @— 22
Fowls	—12 @— 15

VEGETABLES.

String Beans, per bag	— @ 50
Cabbage, per 100	2 00 @ 2 50
Potatoes, New	1 25 @ 1 75
Tomatoes, per crate	20 @ 50
Cucumbers, per 100	40 @ 1 00
Onions, per bbl	1 00 @ 1 50

DOMESTIC GREEN FRUIT.

Apples, per bbl	75 @ 1 00
Peaches, per crate	25 @ 1 00
Grapes, Concord, per lb	6 @ 7
Huckleberries, per box	50 @ 60
Pears, Bartlett, per bbl	3 00 @ 5 00
Plums, per qt	3 @ 4
Watermelons, per 100	8 00 @15 00
Muskmelons, per bbl	75 @ 2 00
Peanuts, Virginia, hand-p'k'd. per lb	7½@ 8¾
Pecans, per lb	— 6 @— 7

DOMESTIC DRIED FRUIT.

Apples,	— 4 @— 9
Peaches, Peeled	— 8 @— 8¼
Peaches, Unpeeled	—— @— —
Blackberries	— 7½@— 7¾
Cherries	—11 @—13
Huckleberries	—— @— —
Raspberries	—23 @—23½

CATTLE MARKET.

Beeves, common to prime	10 @12¼
Live Calves, poor to good	6 @ 7
" " buttermilk fed	3¾@ 4¾
Sheep, common to prime	4 @ 5
Spring Lambs	4¾@ 7
Dressed Hogs	8 @ 8¾

WOOL MARKET.

Indiana Medium, unwashed	28 @35
" Fine, "	26 @27
" Coarse and quarter blood	20 @28
N. Y., Mich., and Ind., washed X and XX	35 @40
N. Y., Mich., and Ind., No. 1	40 @45
" " " No. 2	35 @40
" " " common	28 @33
Ohio, Tenn., and W. Va. X and XX	40 @43
" " " XXX	43 @45
" " " No. 1	44 @46
" " " No. 2	35 @40
" " " common	30 @34
Burry at value.	

GUANO AND FERTILIZERS.

	Per Ton.
Soluble Pacific Guano	$42 00 @45 00
Listers' Stand. Superphosphate	37 00 @40 00
" Ammoniated Dis'd Bone	32 00 @35 00
" U. S. Phosphate	29 00 @31 00
" Ground Bone	31 00 @33 50
" Crescent Bone	29 00 @31 50
" Potato Fertilizer	47 00 @50 00
" Tobacco Fertilizer	47 00 @50 00
" Buckwheat Fertilizer	32 00 @35 00
(Free on board cars at New York and Newark, less 5 per cent. of above prices.)	
Baker's Potato Fertilizer	47 50
" Wheat "	47 50
" Cabbage "	48 50
" AA Ammoniated Superphosphate Fertilizer	40 00
" Pelican Bone Fertilizer	35 00
Specialties compounded to order.	
Homestead Superphosphate (Michigan Carbon Works)	40 00
Homestead Tobacco Grower (Michigan Carbon Works)	30 00
Banner Raw Bone Flour (Michigan Carbon Works)	45 00
Earl's Super Phosphate	30 00
" Horse-foot Guano	30 00
Sardy's Phospho-Peruvian Guano	36 00
" Ammoniated Superphosphate	32 00
" Alkaline Phosphate	27 00
" Acid Phosphate	25 00
" Pulverized S. C. Phosphate	20 00
(Discount on orders of 5 tons or more.)	
Baugh's Tobacco Fertilizer	38 00@40 00
Baugh's Raw Bone Superphosphate, per 2,000 lbs	35 00@37 00
Baugh's Twenty-five Dollar Phosphate, per 2,000 lbs	25 00
Baugh's Economical Fertilizer for Potatoes	30 00
Baugh's Warranted Pure Bone Meal, per 2,000 lbs	33 00@35 00
Baugh's Export Bone, per 2,000 lbs	29 00 @31 00
Soluble Marine Guano	45 00 @48 00
Guano, Peruv'n, rectified, 9.70 p.c.	68 00 @70 00
" " " 3.40 "	50 00 @52 00
Guano, Standard or Guanape (2,240 lbs.)	52 00 @54 00
Bone, ground fine, average	30 00 @31 00
" dissolved, high grade	— — @27 00
German Potash Salts, Kainit, cargo lots	7 25 @ 7 75
Plaster, per ton (2,000 lbs.)	8 00 @ 9 00
Muriate of Potash (80 p. c.), per 100 lbs, cargo lots	1 57½@— —
Sulphate of Ammonia, per 100 lbs.	— @ 3 65
Dried Blood, per unit	— @ 2 12½

ASHES.—We quote 4½@— cents for Pot and 6½@7 for Pearl.

First-Class Printers' Materials.

Types, "Strong Slat" Cases, Cabinets, Chases, Printing Presses, etc. Blocks for Engravers. Pattern Letters for Machinists.

VANDERBURGH, WELLS & CO.
110 Fulton and 16 and 18 Dutch Street New York.

Insurance.

LET US REASON TOGETHER.

In the mercantile sense, "responsibility" implies the possession of substantial property of a somewhat permanent nature which cannot instantly be carried off or put out of sight; a fixed location, or *situs*, where a man can be found at any time; a reputation for good habits, or, at least, no reputation for bad ones; some degree of successful business experience, or, at least, such personal qualities and opportunities as furnish a reasonable probability of business success. These cover the whole ground.

Not all of them are indispensable; but some of them are. There is some distinction between the basis of "responsibility" and that of "credit." A responsible man is usually one of whom it is supposed a debt could be collected with fair ease, out of tangible property against which suit could readily be brought; the basis of credit is largely the same, only the public are wisely coming to understand that the best elements which deserve credit are personal qualities of the right kind rather than actual property. "Capital" unsupported by these will certainly re-illustrate the adage about the evasive habit of riches. The right personal qualities win and secure property and are, therefore, the best capital. The sum of it is that, to possess responsibility—which means that a man is "good" for his obligations and can be safely trusted to meet them when the time comes—a man must *be something;* if he also *have* something, all the better; but *be* something he must. If, on the contrary, he has no discoverable assets, little business experience, and that neither very successful nor creditable; no fixed location, but, instead, has been a drifting adventurer—then no prudent man would consider a moment before refusing to trust him.

Now, can anybody tell why this same standard should not be applied to an insurance company? All money paid for insurance is a discounting for the future. It is paid now in the expectation of getting it back with an increase at some time in the indefinite future. Even when a man buys merchandise, which he can see and handle, and takes it with one hand while he pays for it with the other, he lays some stress on dealing with a responsible party, so that he may have more confidence in the representations made about the goods, and may have somebody to look to if there proves anything wrong about them. It is evident that still more care should be used when the thing bought is not to be delivered immediately and when it is intangible, as is the fact with insurance. Everybody wants to buy insurance of responsible parties only, yet very few take any pains to assure themselves about the concern they deal with. Thousands whose policies have substantial backing could not tell the name of the company without guessing at it several times. About insurance on their merchandise property men are generally careful enough to be able to quote the company's name; about that on their most valuable property—their lives—they are, strangely enough, more heedless. Thousands are paying money, to-day, for supposed life insurance, to concerns managed by men of whom they know absolutely nothing and have not sought to know anything; men without definite antecedents and reputation. Their societies have no property, and do not pretend to have any. They have no experience, and do not pretend to have any. They are untested; for they are from one month to say five years old. Nevertheless, thousands of men who would flash into anger at any imputation of the lack of common sense, and who *mean* to be prudent, are paying their savings to such concerns without bond, character, or responsibility, and doing so upon nothing but the most utterly unquestioned acceptance of assertions made in printed circulars and loose talk by solicitors. No such trustfulness—absolutely childlike trustfulness—could be found except in the United States, and hence the United States is the especial *habitat* of the assessment society adventurer.

We suppose that anybody would be glad to get Mr. Vanderbilt's note for a million, or that of the publisher of this paper for any modest sum, because, even assuming the maker dishonest and full of determination not to pay his just debt, he has property within reach, and could be *made* to pay. If any life insurance company refuses to pay a debt, it is sued, and payment is enforced. It has abundant property, which cannot be hidden, and it is itself a thing that cannot skip off out of sight. There is nobody so ignorant or slow-headed that he does not appreciate this fact; there is not a holder of an assessment society certificate, matured, who would not rather have a policy in an "old-line" company; there is not one holder of a running certificate but would jump to exchange it, at the same price, for the promise of a definite company, for a definite sum. If there is, we will reward him for his trouble, in case he will rise and make himself known.

Making a virtue of necessity is an old resort of the hard-pressed; representing a fault to be a virtue is another. Except some frantic religionists, we do not know of anybody but the assessment society people who claim that poverty and irresponsibility are virtuous and clear titles to trust. They "travel on" these faults, and unblushingly point to them as distinguishing and "only" merits. "Because we have nothing now and have no definite certainty of ever having anything," they say, "we ask you to hand over your savings. We have no age, for we are just born; we have no experience, for we don't require any; we have no assets, as the corrupt 'old line' companies have, and we don't need any, and don't intend to have any. Therefore, hand over your savings, and we'll look after your widows and orphans, when the time comes!"

This certainly is not insurance. It certainly *is* assurance; for there is a fine and subtle distinction, not always recognized, between the two words. Is it not also unmatched impudence, or impudence and ignorance combined? And is not its temporary success a striking proof of the apparent delight mankind take in being gulled?

The claim boldly put forth is that the lack of assets is a distinct advantage. "Our money," the argument is, "remains in the pockets of our members." Certainly it does; but do you not see that the great danger is that it may remain there too long and too obstinately? As far as *you* are personally concerned, it is very favorable to have it remain so—that is, to pay only what is required from month to month, and nothing at all as accumulation for the future; but the trouble is that every other member has the same privilege of being his own banker as to the future. What holds the thing together? What guaranty have you that others will do for your heirs what you are doing for the heirs of others? There is no fund—that is admitted; there are only contributors, and the fund is "made up" when wanted. How do you know the contributors will be willing? It is another blessed thing, you are told, that you can stop where you like; for you are not contributing to heap up a fund. Very good again, for you; but the trouble is that all others can also stop when they like; and how do you know that they will not like to stop, after you have patiently paid assessments for years and have approached the inevitable time when *you* in turn will want help?

Sensible reader of The Independent—and, if you are not sensible on this subject, the fault is surely not ours—we assure you most earnestly that there is only one basis for insurance, and that is, *assets in hand.* Any scheme which omits to provide for these—and to provide and maintain them, too—is a delusion and a snare. Organizations which have no assets, or inadequate assets, have no responsibility, and can have none. And in what qualities can you find responsibility in concerns which promise to furnish insurance without possessing any substance to pay with? We would be glad, for your own sake, to have you take up these questions and consider them seriously.

IS IT DESIRABLE TO LEAVE PROPERTY BEHIND?

This seems on its face a superfluous question, and one on which it would be difficult to start an argument, as the opinion of the public is likely to be unanimous upon it. Most men love money and the things money will buy, not only to use and enjoy, but to leave behind them, whether they leave any dependent relatives or friends behind them to utilize them or not. It is pleasant to contemplate the prospect of being rich, or at least of not being empty-handed, when the inevitable stroke of death shall come, instead of so living from hand to mouth that the grave shall close not only over one's self, but over nearly every material evidence and relic of one's existence. Indeed, the grand source and cause of civilization has been the creation of instrumentalities to enable men to transmit the means of enjoyment beyond the term of their own lives, and substitute the pride of permanent possessions and the desire for the welfare of their posterity for mere gluttonous reveling in the present. That it is not only a good thing to have wealth, but a good thing to leave some of it at death, is the very foundation-stone of civilized life, and the universal sense of civilized men.

But it is true of this, as of many other things, that men are not willing to admit the logical consequences of their own opinions, or are unable to follow out a course of reasoning to the end; and they draw the most absurd and illogical lines between different acts of precisely the same nature. In this case many of them think solely of the *means*, not of the end; not of the fact of leaving some property behind them, but of the method by which this result is attained. It seems singular that a man who regards the possession of property at death as a good thing in itself, should disregard any easy and legitimate means of attaining that end, and well nigh incredible that he should esteem the result itself as valueless to him if reached in a certain way; yet such is too often the fact.

By far the surest and easiest known means of being assured of leaving a property at death is to obtain a policy of life insurance. The length of time which most of them have to run brings the principle of compound interest into the fullest play, and enables a company to grant a large insurance for a total sum, quite small when compared with the assured payment. This sum may be paid in installments so trivial that any fairly-paid mechanic or clerk can leave a very considerable sum of money behind him; even if paid up in the working years of one's life, so that a possible infirm old age may not be burdened with obligations, it is not difficult to carry a notable sum. It would seem, therefore, that any man to whom accumulation of property to leave behind him is an object must seize on this easy method of accomplishing the result.

In dwelling upon this consideration we are leaving out of sight the strongest arguments in favor of such a course. We are assuming that every policyholder lives out his alotted time, that the insurance company has no other function than that of a savings bank, and assuming, also, that the insurant leaves no dependent wife or children behind; and we boldly assert that even if this were true, so infirm is human nature that, by no other means than an insurance policy, could most men be nerved to continue making the needful payments to accumulate the sum desired. But the facts of life render these assumptions sweepingly false. So many men die in their prime, from accident or disease, that a considerable percentage of those who undertook to accumulate would never live to finish their payments, and would receive nothing but what they had put in, plus more or less interest; and a large majority leave widows and orphaned children behind, to know the deprivation of enjoyments, perhaps the actual suffering, certainly the lack of social and educational advantages, that come from lack of money. The policy of insurance prevents all this. It enriches the estate of the insurant at his death by all he has contracted that the insurance company should furnish, no matter how little he has paid; and it almost invariably gives pecuniary ease to a bereaved woman who would otherwise have been plunged in poverty, or a good start in life to children who would otherwise have been at best common laborers, and often both.

Yet it is unceasingly difficult to gain for these obvious facts a lodgment in the minds of men. Men who will consider themselves fortunate if, by thrift and frugality and abstinence from a large part of the enjoyments of life, they can die possessed of a few thousands of dollars, and will feel that that result is full compensation for all their sacrifices, will believe and argue that the premiums on a life policy, to mature at their death, are so much money thrown away; and yet had they paid such premiums on a policy yielding as much as that finally saved, and lived up to the remainder of their income, it would have given them a far easier life, and less of sacrifice and anxiety in every way.

We have dealt often before with the *duty* of men to preserve their families from the risk of destitution; and this argument alone ought to be potent with every man; but we wish now to dwell especially on the profit to the insured *himself* even of an ordinary life policy, where not a dollar will ever be subject to his personal handling. It is no more wasted than the money paid for the house he lives in, or its decorations, or his stocks or bonds, or his farm, or his manufactory, or his yacht is wasted. Does he consider *them* worthless, and the money he has paid for them so much robbed from what he might have used for personal enjoyment? Does he intend to spend every cent he earns, to consume it in some way, to live so close that there will be just enough left to bury him with? If not, how can he consider the money invested in a piece of property worth thousands of dollars in cash as soon as he is gone "wasted"? *He* cannot gloat over his furniture and books and pictures any more, or drive his fast horses, or sail his yacht, or enjoy his dividends, or push his manufactures. They are no more to him than the money obtained on the policy is. If it is worth while to leave the former behind, why not the latter? Is not money paid by an insurance company as valuable as money paid by an auctioneer? And is it not better to have the *certainty* of property, whether you live or not, than the chance of having it if you live long enough to amass it?—*Traveler's Record.*

"IT IRRITATES HIM."

The following representation was recently made by a lady who called at our office:

"My husband does not believe in life insurance, and it irritates him to have me speak of the subject. Now, our situation is such that, if he should die, I do not know what in the world would become of me and our two little children. On account of his liberal disposition to provide for the present wants we do not save any portion of his earnings, and if he should be stricken down the wolf would be at our door at once. My mission here is to find out whether you can insure him upon an application filled out by me? I can give correct answers to the questions, and our family physician says he can make the examination without my husband knowing it. The premium I will pay out of little savings from the housekeeping fund. I thought of going to some one of the assessment companies, but our doctor advised me to pay a little more and have something *sure* to depend upon, and so I came here."

Let us try and imagine the condition of a woman left penniless with a family of little children. Added to the grief of a lifelong separation from the husband and father is the frightful specter of woe and want in the future. The dreadful question of "what is to be done" finds no answer but in the bitter tide that flows from despairing eyes. How bitter must be her feelings when she remembers that the one to whom her destiny was united became "irritated" when asked to make a trifling sacrifice to save her from humiliation and misery. Many a man will struggle hard to provide liberally for his family from day to day, and make no provision for them in case of his death, although he realizes what would be the result. It is also true that many men have an ambition to be remembered by the community in which they live, through some accomplishment of their own, and will make great sacrifices to obtain the desired notoriety. Now, if every such individual would first secure the grateful remembrance of those who love him most, by providing for their future welfare, he would obtain a fame which would be likely to follow him beyond this world and into the next.

Human ingenuity has devised a method of securing a competence to the helpless dependents upon a father's labor in case he is taken away. An annual payment of a few dollars will procure a non-forfeiting life policy.—*Michigan Mutual.*

INSURANCE.

1851. THE 1884.

Massachusetts Mutual Life INSURANCE COMPANY

OF SPRINGFIELD, MASS.

33 Years of Successful Experience.

PURELY MUTUAL.

Every policyholder a stockholder and entitled to participate in distributions of surplus.

The Mass. non-forfeiture applies to all policies and contains the most liberal features ever before offered Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.

E. W. BOND, President.
JOHN A. HALL, *Secretary.*
M. V. B. EDGERLY, 2d Vice-President and Manager of Agencies.

RENEWABLE TERM INSURANCE

CHALLENGES CRITICISM

AS ADOPTED BY THE

PROVIDENT SAVINGS LIFE,

55 Liberty St., New York City.

The **safest**, most **equitable**, and **least expensive** system ever devised.

Avoids the high cost of level premiums on the one hand, and of Assessment Insurance, which is without science or security, on the other.

Actual cost of Insurance in THE PROVIDENT SAVINGS during the calendar year 1883, less than $10 per thousand.

SHEPPARD HOMANS,
President and Actuary.

AMERICAN FIRE INSURANCE CO.,

No. 120 BROADWAY.

CASH CAPITAL	$400,000 00
Net Surplus	616,893 23
Unearned Premiums and other Liabilities	147,550 47
	$1,164,443 70

NEW ENGLAND MUTUAL LIFE INSURANCE CO., OF BOSTON.

Assets	$16,901,943 27
Liabilities	14,327,928 23
Total Surplus	$2,574,015 04

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Secretary.

MANHATTAN LIFE INSURANCE CO

OF NEW YORK.

No. 156 and 158 BROADWAY.

ORGANIZED IN 1850.

President, HENRY STOKES.
First Vice-Pres., J. L. HALSEY.
Second Vice-Pres., H. B. STOKES.
Secretary, H. Y. WEMPLE.
Actuary, S. N. STEBBINS.

From the Home Journal.

The thirty-fourth annual report of this old-established company gives evidence of the sound financial condition and increasing prosperity of this institution. Its income for the year 1883 was $2,080,729.00; its disbursements $1,475,178.31, leaving a balance of nearly eight millions of gross assets. Deducting for claims not yet due, reported claims, unpaid dividends, the reserve on existing policies, etc., there remains a surplus of nearly two and a quarter millions. The increase in its net assets over last year is $250,000.

UNITED STATES Life Insurance Company,

Nos 261, 262, 263, and 264 Broadway
Corner Warren Street.

INCORPORATED 1850.

CASH ASSETS

$5,268,212 48.

The principal features of this Company are ABSOLUTE SECURITY, ECONOMICAL MANAGEMENT and LIBERALITY TO THE INSURED.

All Forms of Life and Endowment Policies Issued

T. H. BROSNAN, *President*
C. P. FRALEIGH, *Secretary.*
GEO. H. BURFORD, *Actuary*

HANOVER FIRE INSURANCE COMPANY,

No. 40 Nassau Street, N. Y.

Cash Capital	$1,000,000 00
Reserve for reinsurance	634,741 13
Reserve for all other liabilities	99,655 87
NET SURPLUS	832,744 50
Total Assets, Jan. 1st, 1883	$2,565 141 29

B. S. WALCOTT, President.
I. REMSEN LANE, Vice-Pres't and Sec'y

OFFICE OF THE

ATLANTIC MUTUAL INSURANCE COMPANY.

NEW YORK, JANUARY 24TH, 1884.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1883.

Premiums on Marine Risks from 1st January, 1883, to 31st December, 1883	$4,168,953 10	
Premiums on Policies not marked off 1st January, 1883	1,539,232 53	
Total Marine Premiums		$5,708,185 63
Premiums marked off from 1st January, 1883, to 31st December, 1883		$4,560,422 93
Losses paid during the same period	$1,901,042 29	
Returns of Premiums and Expenses	$650,080 76	
The Company has the following Assets, viz.		
United States and State of New York Stock, City, Bank, and other Stocks	$3,698,795 00	
Loans secured by Stocks and otherwise	1,956,800 00	
Real Estate and claims due the Company, estimated at	425,000 00	
Premium Notes and Bills Receivable	1,148,306 79	
Cash in Bank	395,710 68	
Amount	$12,972,312 47	

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fifth of February next.

The outstanding certificates of the issue of 1879 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fifth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and canceled

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1883, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board.

J. H. CHAPMAN, *Secretary.*

TRUSTEES.

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	ADOLPH LEMOYNE,
CHARLES H. RUSSELL,	ROB'T B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	JOHN ELLIOTT,
GORDON W. BURNHAM,	JAMES G. DE FOREST,
A. A. RAVEN,	CHARLES D. LEVERICH,
WM. STURGIS,	WILLIAM BRYCE,
BENJAMIN H. FIELD,	WILLIAM H. FOGG,
JOSIAH O. LOW,	THOS. B. CODDINGTON,
WILLIAM E. DODGE,	HORACE K. THURBER,
ROYAL PHELPS,	WILLIAM DEGROOT,
O. A. HAND,	JOHN L. RIKER,
JOHN D. HEWLETT,	N. DENTON SMITH,
WILLIAM H. WEBB,	GEORGE BLISS,
CHARLES P. BURDETT,	WILLIAM H. MACY.

JOHN D. JONES, *President.*
CHARLES DENNIS, *Vice-President*
W. H. H. MOORE, *2nd Vice-Pres't.*
A. A. RAVEN, *3rd Vice-Pres't.*

CONTINENTAL (Fire) Insurance Co.

OFFICES, Continental Buildings: { New York, 100 Broadway. Brooklyn, cor. Court and Montague Sts. and No. 108 Broadway, E. D.

Reserve for reinsurance	$1,775,820 69
Reserve for all other claims	430,324 04
Capital paid in in Cash	1,000,000 00
Net Surplus	1,661,797 98
Total Assets, Jan. 1st, 1884	$4,867,942 01

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

DIRECTORS:

GEO. T. HOPE, President.
H. H. LAMPORT, Vice-President.
F. C. Moore, 2d Vice-President.

SAMUEL D. BABCOCK,	SAMUEL A. SAWYER
GEORGE BLISS,	JNO. L. RIKER,
S. B. CHITTENDEN,	WILLIAM BRYCE,
WM. H. SWAN,	WELLINGTON CLAPP,
HENRY C. BOWEN,	HENRY F. SPAULDING,
AURELIUS B. HULL,	RICHARD A. McCURDY,
THEODORE F. VAIL,	JOHN H. REED,
THEODORE I. HUSTED,	JOHN H. EARLE,
WM. H. CASWELL,	CHARLES H. BOOTH,
WM. M. RICHARDS,	WM. H. HURLBUT,
HORACE B. CLAFLIN,	EDWARD MARTIN,
SEYMOUR L. HUSTED,	BRADISH JOHNSON,
ALEX. E. ORR,	S. M. BUCKINGHAM,
WM. L. ANDREWS,	J. D. VERMILYE,
E. W. CORLIES,	JACOB WENDELL,
JAMES FRASER,	JNO. F. SLATER,
HIRAM BARNEY,	LAWRENCE TURNURE.

CYRUS PECK, *Secretary.*
A. M. KIRBY, *Sec. Local Dep't*
R. C. TOWNSEND, *Sec. Agency Dep't.*
CHAS. H. DUTCHER, *Sec. Brooklyn Dep't*

WASHINGTON LIFE INSURANCE CO., OF NEW YORK.

W. A. BREWER, Jr., - - - President.

In this Company policyholders have the advantage over those of all other companies, in Non-forfeitable dividends to keep their policies in force See Charter.

OFFICE, COAL AND IRON EXCHANGE BUILDING
Corner New Church and Courtland Streets, New York.

THE CONTINENTAL

LIFE INSURANCE CO., OF HARTFORD CONN.
ASSETS, $2,347,722.19.
SURPLUS, $403,619.77.
JAS. S. PARSONS, President.
A. S. WINCHESTER, Vice-president.
R. E. BESSONES, Secretary

STATEMENT OF THE

EQUITABLE Life Assurance Society,

For the Year ending December 31st, 1883.

LEDGER ASSETS, January 1st, 1883		$45,529,581 54
INCOME.		
Premiums	$10,727,547 96	
Interest, Rents and Realized Net Profit on Investments and on Sales of Real Estate	2,743,023 72	13,470,571 68
		$59,000,153 22
DISBURSEMENTS.		
Claims by Death and Matured Endowments		$3,410,614 97
Dividends, Surrendered values, and annuities		2,906,999 94
Discounted Endowments		143,455 75
TOTAL PAID TO POLICYHOLDERS		$6,461,070 66
Dividend on Capital		7,000 00
Commissions, Advertising, Postage and Exchange		1,019,156 66
General Expenses		973,616 06
State, County and City Taxes		107,060 11
TOTAL DISBURSEMENTS		$8,567,903 49
NET CASH ASSETS, December 31st, 1883		$50,432,249 73
ASSETS.		
Bonds and Mortgages		$13,072,941 20
New York Real Estate, including the Equitable Building and purchases under foreclosure		5,819,817 08
United States Stocks, State Stocks, City Stocks, and Stocks authorized by the laws of the State of New York		15,341,915 12
Loans secured by Bonds and Stocks (market value, $10,698,653 00)		8,199,000 00
Real Estate outside the State of New York, including purchases under foreclosure and Society's Buildings in other cities		3,627,515 66
Cash in Banks and Trust Companies, at interest*		3,979,998 38
(*A large portion of this amount was in transit and has been since invested.)		
Commuted Commissions		112,545 15
Due from Agents on account of Premiums		278,517 14
		$50,432,249 73
Market value of Stocks and Bonds over cost		765,653 53
Interest and Rents due and accrued		451,350 44
Premiums due and in process of collection (less premiums paid in advance, $25,849 00)		446,125 00
Deferred Premiums		935,203 00
TOTAL ASSETS, December 31st, 1883		$53,030,581 70
TOTAL LIABILITIES, including valuation at FOUR per cent		43,914,612 44
TOTAL UNDIVIDED SURPLUS		$9,115,969 26
Upon the New York Standard of 4½ per cent. interest, the Surplus is		12,109,756 79
Of which the proportion contributed (as computed) by Policies in general class, is $6,420,523 79.		
Of which the proportion contributed (as computed) by Policies in Tontine Class, is $5,689,233 00.		
NEW ASSURANCE IN 1883		$81,129,756
TOTAL ASSURANCE		275,160,598

From the undivided surplus, contributed by policies in the General class, reversionary dividends will be declared, available on settlement of next annual premium, to ordinary participating policies. From the undivided surplus contributed by policies in the Tontine class, the amounts applicable to policies maturing within the current year will be duly declared, as their respective annual premiums become due.

GEO. W. PHILLIPS, } *Actuaries.*
J. G. VAN CISE, }

HENRY B. HYDE, President.
JAMES W. ALEXANDER, Vice-President.
SAMUEL BORROWE, 2d Vice-President.
WILLIAM ALEXANDER, Secretary.
E. W. SCOTT, Superintendent.

Old and Young.

WEDDIN' AT DE BIG HOUSE.*

BY J. M. WALWORTH.

Weddin' at de big house! Fine doin's nigh!
De Cap'n's come a courtin! Step 'roun' spry!
Miss Sallie done flung him oncet—frowed him sky-high;
But she tuk it all back in de sweet by-um-by.

Den hang up de big pot—de little pot in it!†
Fotch on de fatted calf, kill 'm in a minit.

I'll tole you all about it, ef you'll sot rale still.
It'll make yo' heart ache (ef you's got one it will).
How the Cap'n he come court'n, way down to Snyder's mill,
Wen ole Massa was a livin' on de top ov dat ar hill.

Den hang up de big pot—little pot in it!
Fotch on de fatted calf! Kill 'm in a minit.

Ole Massa were a Rebel, an' de Cap'n were a Yank;
Ole Massa owned de niggers, but de Cap'n hel' de rank.
Ole Massa had a boy 'n gal—hi, you owdacious Hank!
Jus' hul' up wid dat clatter—'fore I hits you wid a plank.

Den hang up de big pot—little pot in it!
Fotch on de fatted calf! Kill 'm in a minit.

We was doin' ve'y well, on de ole hill place,
Uphold'n by our labor—*an'* by de Lord's grace,
Wen de white folks got to rowin' 'bout de whule colored race,
An' young Massa tuk his gun de music for to face.

Den ole Massa, he got droopy, fur he love dat boy *so!*
An' Miss Sallie, she look sad; an' step aroun' slow;
An' dey didn't seem to keer how de days some 'n go,
Kase dey couldn't get no news in dem dark days, you know.

One day, oh! black dat day, I 'zackly dis-rember,
Ef it wur long o' June, or de middle uv November,
Mos' likely, arter all, de 'ginning of December,
Kase de cott'n wur all picked, an' de trees look like dead timber.

Miss Sallie were a walkin' uv her Pa, 'roun an' 'roun,
Fur his sperits, they was givin to floppin' up an' down,
Wen de Cap'n, he rid up, an' he bowed t' de groun',
An' he axes so perlite of dat were Mister Brown?

Miss Sallie speaks up quick (I was hangin' out de cloes),
An' she say to de Cap'n, a blushin' like de rose,
"You have bad news for us! That much your eyes disclose."
Den de Cap'n up an' tells her all dat he knows.

How her brudder, while a fightin' in de hottes uv de fray,
Got hit by a bullit; an' he heard de poor boy say,
"O, God, fur a message, to the dear ones far away!"
An' de Cap'n swore he'd take it, let come what may!

Den he tole his tale of woe, while Miss Sallie sob an' weep;
Den he turn to mount his horse, but he fall all in a heap;
Fur it turned out, he'd rid, his given word to keep,
Wid a hurt of his own that wur dangersome an' deep.

We tuk him in our arms an' we laid him on a bed,
An' he call fur his mammy 'till dis nigger's heart bled.
An' ole Massa was a moanin' fur de boy dat was dead,
An' Miss Sallie was de onlyess one dat kep' her head.

When de time come along, as it had t' come shore
Dat de Cap'n tole Miss Sallie how he love her an' adore.
Den ole Massa, wen he heard it, he jes rip an' tore;
An' he sweared at de Cap'n, an' he pinted to de door.

Den Miss Sallie an' de Cap'n dey took a long walk;
But we won't never know wot passed in dat talk.

An' Miss Sallie, she came back, wid cheeks as wite 's chalk;
But de Cap'n rid away on his hoss, Black Hawk.

"He is gone, Papa dear," den I hear Miss Sallie say,
"I told him that perhaps—oh! perhaps—some day
There could be a peaceful mingling of the blue and the gray.
And there may be. Oh! Father, don't you think that there may?"

An' Miss Sallie, she got whiter dan de lilies in de pon';
But she smile jes like a' angel wen her Pa come losfin' 'roun';
But she say to me one day: "When they've put me under ground,
Take this letter to the Captain. He can easily be found."

Den I ups an' takes dat letter—I was free to come an' go—
An' I traveled day an' night 'till I fin' dat Cap'n Low!
An' I ups an' tole him plain that I thought he ought to know
He was killin' my Miss Sallie; she wuz layin' mighty low.

So de Cap'n come a court'n! Step aroun' spry!
Ad' de weddin' 's comin' off! Big doin's nigh!
Den rattle dem pans! Step aroun' spry!
Fur de good time a comin', in de sweet by-um-by.

NEW YORK CITY.

* However small and unpretentious architecturally the Negroes always called the master house "the Big House."

† To put the "little pot into the big pot" was the greatest effort of hospitality.

JACOB AND POLLY.

BY F. W. ROBINSON.

JACOB CATTLEY was a messenger to Messrs. Perkinson, Goldchest & Co., the rich bankers in Lombard Street. At least, he always considered himself attached to the establishment as a messenger, though he had never "signed articles" with the principals, and was just barely tolerated outside on the pavement, at an acute angle of the building and three feet from the street doors, where customers and clerks were not likely to tumble over him. He had been hanging outside this big bank for many years now; and it had become a custom, of late days, to send him on little errands which were not within the province of a regular clerk's duty, and which clerks of Perkinson, Goldchest & Co. would have scorned to perform at any price whatever. If anybody required a cab, Jacob was sent for one; if a country gentleman with a big balance on the books wanted to be shown the way to the Bank of England, or Billingsgate, or the Tower, Jacob was told off as guide; if something was wanted surreptitiously by the clerks, in the shape of a newspaper or a ham sandwich, Jacob was sent for it; and there had been times when it was considered safe to trust him even with a telegram.

Jacob received no salary, but was supported by voluntary contributions, like a hospital; and what these contributions amounted to in the year there had been much speculation concerning at the Bank, amongst the clerks. It was set down by young and imaginative minds as a "pretty penny, take it altogether." But taking Jacob Cattley altogether was, to the ordinary observer, to set him down as a poor, half-starved, ill-clad, miserable old man, struggling hard to live, and always on the brink of falling at it. A shabbier old gentleman was not to be found between the bank and Houndsditch; but he was never in rags, and he always boasted a clean face under his rusty-brown top hat, which he poised at the extreme back of his gray head. He did not appear to flourish on his contributions, but grew thinner and more pinched with every week of his out-door service there. "You can see him shriveling away," one young man had seriously asserted. "He's a regular miser, I'll be bound." And with his hollow cheeks, and peaked nose, and prominent chin, ground fine to match that poor pinched nose of his, he might have been taken for a miser, or a pauper, or, indeed, anything deplorable.

Still he had what the clerks called his "tips"; and Mr. Goldchest, every Saturday morning, when he left the bank, and before he stepped into his carriage, the door of which Mr. Cattley always opened for him, gave him something, it was noticed; but whether a sovereign or a threepenny piece was a matter of uncertainty, the claw-like hand of Jacob closing so quickly on the gift. The junior clerks thought it would be a "threepenny," Mr. Goldchest not being a liberal paymaster, in their humble opinion, forcibly expressed each quarter day; but Jacob, probably of a reticent disposition, never let them know, and, at all events, he did not wax fat on his emoluments; and in the rainy and frosty seasons caught many a cold and cough, and wore, Winter and Summer, the same suit of gray threadbare clothes, to which, in very inclement weather, a red cotton neckerchief, relieved by white lozenges, and tied in a strange knot, was added, by way of protection, to a giraffe-like throat.

Jacob was considered a poor hanger-on; but Jacob had his hangers-on, too, and people whom in his turn he took upon himself to patronize. There are always depths below depths in this eccentric world of ours, and always some poor brother and sister to whom a hand can be held out, or a little kindness rendered, and Jacob Cattley had his dependent in the background, and one who waited and watched for him as regularly after banking hours on Saturdays, as he waited and watched for Mr. Goldchest about noon; and this dependent on Mr. Cattley was a dark-haired, dark-eyed purveyor of penny "button-holes" and two-penny bouquets, a poor flower-girl, who regarded Mr. Cattley as a regular customer on Saturdays, one who was always good for a penny, sometimes even two-pence, when he had been extra fortunate in the city.

Jacob, it may be said, never purchased his flowers in Lombard Street; no one in that busy center had ever seen Jacob Cattley spend a penny-piece on anything; but once away from the city proper, and hurrying away toward Blackfriars Bridge—on the Surrey side of which he lived, and which he crossed regularly twice a day to and from his "place of business"—any one who had taken the trouble to watch him—which no one ever had—would have seen Jacob somewhere in the neighborhood of Ludgate Hill bargaining with Polly Baxter for a nosegay every Saturday afternoon.

Jacob Cattley would even condescend to patronize Polly Baxter, and to occasionally pass a remark upon the weather, or the extent of her stock in trade; but all this was done in an austere, stand-offish way, which did not encourage conversation in return, and which was a washed-out copy of the great Goldchest manner, when the big banker skated across the pavement to his carriage. Polly Baxter did not know this, and thought it was very kind of the old gentleman in the queer-looking comforter to say a word or bow to her now and then—words which, with all their coldness, had a little ring in them of interest or sympathy, or something not easy to comprehend, and which the flower-girl did not attempt in any way to account for. Sometimes she wondered why he bought her flowers, or what he did with them after he got home; he was so particular about the bunch he purchased, and had so strong a fancy for the brightest colors.

Suddenly Jacob Cattley was missed from Lombard Street, and from the neighborhood of Ludgate Hill; and Polly Baxter's basket blushed with flowers in vain for him. Every day Polly Baxter had been accustomed to see him between four and five trotting homeward, with his sharp face set due south; every day he had said "Good morning," in a grave, fatherly way, and with a solemn bend of his long neck; and on Saturdays, as we have intimated, he always stopped to bargain with her for her gayest penny-worth. And now Jacob was missing; and no one knew where Jacob lived, so that the mystery of his disappearance might have been solved by a friendly call.

"He's dead, for sixpence, poor old cove," said the junior clerk, a pert and slangy and over-dressed youth, whom Jacob had in his heart disliked, despite the offering of a penny now and then. "He's off, depend upon it. I'm sorry I was hard on him last week."

Polly Baxter wondered more about him than the rest of the community aware of his existence. She did not know why she should "bother about the old man," but she did. He was a something removed from her life, a regular customer gone; and that was to be regretted when regular customers were scarce. When she had bought her flowers at Covent Garden Market in the early morning, and had taken them to the little attic where she made up her penny bunches for the day, she caught herself thinking of the "funny little man," and of his grave, old-fashioned ways. She had had a father like him once in some respects, and he had died in the workhouse, praying that she would "keep good," which she had. Polly was a poor, ignorant girl enough, who had never been taught to read and write, and her father had been "a bad lot," as it was termed, and had not cared to see her taught, or cared much about anything save himself, until he had become a martyr to rheumatism, and lost his situation in the Market, and had to go finally into the house, leaving his daughter with all the world to herself, and nobody in it to look after her. Then the father was sorry, and woke up to some little thought of his motherless girl, when he could do little else but think. He was one more of the big army of plodders who march under the banner of "Too late."

Nevertheless, Polly Baxter earned her own living honestly, and made the best of her position by thrift and industry, coming very close to starvation once or twice in the hard times which will turn up to the hard-workers. Still she fought on, and had begun to teach herself to read and write of late days, and to find her way on Sundays to a little chapel down a back street, and listen with much surprise to what they told her there, and wonder why it had been kept from her all these years, and why no one in the highways and byways of her life had said a word about it.

Possibly thinking of this had made her think of other folk as the light filtered a little through the darkness of Polly Baxter's life; but she did think a great deal of the poor, old-fashioned little man, who seemed to have vanished like a ghost, and it became a matter of speculation why he had ever bought flowers of her at all, being a man who probably had not much to spend on the minor luxuries of life. And so regular a customer too, thought Polly, with a sigh again.

Suddenly the regular customer, however, appeared again one Saturday, six weeks or two months after everybody thought he was dead. It was like a ghost rising up in Lombard Street, and even Mr. Goldchest, taken unawares by this first appearance at his carriage door, gasped out, "Bless my soul!" and slipped one foot off the curb-stone into the gutter in his first surprise.

He was even a little curious for so great a man, and said:

"Have you been ill, Jacob?"

He did not know his other name, "Old Jacob" was Mr. Baxter's cognomen in Lombard Street—"Cranky Jacob" sometimes.

"No, sir."

"Then" —

Jacob's rugged face twitched very much as he touched his hat deferentially, and said:

"I've had a loss, Mr. Goldchest."

"Oh! indeed."

Mr. Goldchest did not ask what or whom he had lost; he glanced at the big rusty hat-band wrapped round the rusty hat of his humble dependent; there was a fugitive fear even that there might be something "catching" from Mr. Baxter's close proximity; and he stepped with alacrity into his carriage and drew up his window sharply. He did not reward Jacob on that occasion; he gave no thought to the arrears which might have accumulated during Jacob's absence from his duties; and the old man walked home very thoughtfully, and with a downcast expression of countenance. On his way home he encountered Polly Baxter, who also was disposed to take him for a ghost, and nearly dropped her basket into the London mud at the first sight of him.

"Why, lor, sir! Who'd have thought of it?" she exclaimed.

"Thought of what?" he asked, a little curiously.

"Of your being alive, and moving about like this. I'm so glad."

"Glad, are you? What are you glad for?" he inquired, sharply.

"Glad to see an old customer turn up," was the truthful reply.

"Ah! just so," said Jacob.

"And not that exactly, mind you," added Polly, "but because you are [illegible], you

know. That's it. Where *have* you been sir? Ill?"

This was Mr. Goldchest's inquiry also, but not conveyed with so much interest. And his answer was the same as before.

"I've had a loss."

"Not—not money?"

"I've lost my daughter; all I had in the world to me; all I cared for, child. Good day," he said, with an excitement for which Polly was wholly unprepared.

"Yes; but here; *hold hard!*" she cried, inelegantly. "Aint you agoing to have any flowers to"—

The old man hurried away from her, darted across the road under horses' heads and omnibus wheels, with almost the alacrity of youth, and it was not till he was upon Blackfriars Bridge that he had recovered his composure, and quite finished with a ragged pocket handkerchief, which was evidently a segment of his Winter wrapper, being of the same striking pattern and color. When he had crossed the bridge and Southwark Street, and was turning into one of the little crowded thoroughfares on the right of the Blackfriars Road, leading to the salubrious quarters of Gravel Lane and parts adjacent, he was astonished and discomfited again to find Polly Baxter at his elbow, exceedingly red in the face, and short of breath.

"Well, you can jest walk, old gentleman, and no mistake," she said.

"What do you want with me?" he asked, testily now. "What—what is it?"

"I only want to say I'm sorry like," she blurted forth. "I didn't think, all at once, about the flowers, and that you wanted them for *her*, of course, who's gone now, and who was fond of flowers. I see; I see. You won't mind what I said; will you, now?"

Jacob Cattley stared at her; but he croaked forth very hoarsely:

"No."

"I'll never ax you again; I'll never look your way again; but take this, please, for this once; won't you?"

And Polly held out his usual-sized bunch of flowers, at which the old man shrank back as though it had been a pistol leveled at him.

"It isn't for the money," said Polly, excited now herself. "I don't want any money Ketch 'old. Please do. Jest to make believe you're taking them to her the same as ever, sir."

The old man stretched out a trembling hand toward the flowers at this suggestion, and Polly thrust them into his grasp and fairly ran away across the bridge again, leaving him looking after her open-mouthed, and with some salt tears brimming over his blinking eyelids and making their way down the deep furrows in his cheeks.

On the Monday Jacob passed her as usual on his homeward route, and with his old patronizing bow, and with a steadier stare at her, too, as if no longer afraid to face her. But Polly looked the other way and would not see him—fell into the habit of hiding from him, even—and on the following Saturday would also have eluded him, had he not come up the reverse way of the street, and taken her unawares by a flank movement.

"Let me have a good bunch to-day—a two-penny bunch," he said, in quite a business-like manner.

Polly Baxter was surprised; but she gave him the flowers he required, and he dropped the money into her basket.

"But you don't want them now; do you?" she murmured.

"Yes, of course I do. That was a good thought of yours, child, last week. And I took the flowers to her."

"Oh! I see!" ejaculated Polly.

"And shall do so every week, making believe, as you say, that she's waiting for them. It's not a bad thought at all," he muttered. "She was so fond of flowers."

"How old was she?" asked Polly.

"About your age, I should say."

"And ailing always, was she?"

"For the last three or four years, yes. Good day."

And then Jacob hurried away, and this time she did not attempt to follow him.

It was from this time that Jacob contrived to be as regular a customer to Polly Baxter as he had ever been; and had any one had the curiosity to follow the movements o the old man, he or she would have seen him every Sunday, in fair weather or foul, plodding on to Tooting Cemetery to lay his little offering on the grave of the daughter who had been always fond of flowers. When the Winter time came on, and flowers grew very scarce and dear, and Polly was compelled to raise her prices, the old man looked very pale and pinched with cold, and did not move along with his customary alacrity; on the contrary, limped painfully at times with the rheumatism which had seized him.

One very cold Saturday she said to him, suddenly:

"You aint well?"

"Well, not quite as well as I might be, perhaps," he answered, cautiously.

"I don't mind your paying for these some other time, you know," she added, hurriedly, "if"—

"If what?" he asked, as she came to a full stop.

"If you're hard up. It won't make much difference to me; and she might miss 'em, too."

"Thankee," he said, gently, and he looked very hard at her from under his tangled, wiry eye-brows. "That's a kind thought, child. What did you say your name was?"

"I didn't say," she answered, surprised in her turn, "but it's Polly Baxter."

"Living where, now?"

"St. James's Row," she answered. "At the back there. But why?"

"Good day."

That was the last time that Polly Baxter met Peter Cattley in the London streets; for Peter disappeared again, and Lombard Street, and the flower girl on Ludgate Hill missed him altogether. "He must be dead this time, poor old chap!" thought Polly.

But Polly was again deceived. One morning a short, red-faced woman, with a market basket on her arm and a key in her hand, looked hard at her, and stopped.

"Is your name Baxter?"

"Yes."

"Polly Baxter?"

"Yes; that's it."

"You're wanted in George Street, Gravel Lane, No. 29. My lodger, the old man who used to buy flowers of you, wants to see you precious bad."

"He ain't dead, then!" cried Polly. "Well, I am glad."

"Don't see what you've got to be glad about," said the woman, sharply. "But no; he aint dead yet. He's going, though."

"Oh! Is he? Oh! I hope he aint?"

"Can you find your way?"

"Yes. Trust me for that."

Polly Baxter trudged away at once to George Street, and to No. 29, where, on the top floor, she found poor Jacob Cattley, very much down in the world, and with very little life left in him. The rheumatics had got an iron grip of him at last, and fever had followed; and this was very nearly the last of him, as the red-faced woman had prophesied.

As Polly entered the room he quite smiled at her, as at an old friend.

"Polly," he said, speaking with great difficulty, "I wish to put you in mind of an old offer to me."

"What's that, sir?"

"I want you to open a credit account with me."

"A what?" cried Polly.

"It's a term we have in Lombard Street," he explained. "To trust me, I mean, for a little while for a few flowers."

"To be sure!" cried Polly.

"I'll pay you soon; and I want you to do more than that—much more."

Polly waited and wondered till he took time to recover his breath; then he added:

"I want you, on Sunday afternoon, to take them to *her*, and lay them on her grave for me. Do you mind very much?"

"Not at all," said Polly. "I'll go every Sunday directly after chapel, if you'll tell me how to find it."

"Oh! you go to chapel, then?"

"Yes, sir; reg'lar."

"Good girl! Keep that up."

"No fear, sir."

"And come and tell me regularly what they tell *you* there; will you, child? I should like to know."

"To be sure I will, sir."

"When you come back from her."

Then he gave his directions, which Polly Baxter carried out faithfully, until the end came, and Jacob Cattley was buried with his daughter.

After his death, Polly Baxter went regularly to the cemetery just the same, and laid her little bunch of flowers on the grave of him who had said kind words to her in life. That was the end of him, and of the story, she thought, until one day, a week or two afterward, a prim little gentleman in black called upon her, and asked her many questions, and made perfectly sure that she was the genuine and only Polly Baxter, flower vender, before he surprised her with his news.

Jacob Cattley had been a bit of a miser, after all, and had scraped together, by his faithful and humble services in Lombard Street, the sum of one hundred and fifty pounds. He had died without a relation in the world to care for him, and he had left his money to Polly Baxter, of 49 St. James's Row, City, E. C., in remembrance of her kindness, and in "settlement of his credit account with her."

Polly Baxter is married now, and she and her husband have a flourishing little green-grocer's shop and are doing very well. There are fresh flowers still on the old man's grave at Tooting, and one grateful heart keeps his memory green.

LITTLE LAME CARL.

(A South German Incident.)

BY MARY D. BRINE.

"Little lame Carl," the boy was called;
But a brave young lad was he.
He lived alone with his parents two,
In the south of Germany.
His father was guard of the great "Gulch Bridge,"
Which he tended by night and day;
And his special duty was to watch
That no danger lay in the way
Of the trains that must round the curve near by,
Ere they shot o'er the bridge so long—
The wide "Gulch Bridge" of iron and wood,
Which the builders thought so strong.
But there came a day of terrible rain,
The date—the nineteenth of November,
In eighteen hundred and sixty-seven,
As many will well remember.
For twenty-four hours the rain poured down,
As never was known before;
And streams were swollen to rivers at last,
And flooded the high banks o'er.
At nine o'clock, while the storm yet raged,
Lame Carl to his mother said:
"I am not afraid of the flood-soaked roads,
Or the clouds that are wild overhead;
But I'll take my father's supper, and go
To the bridge where he's watching for me."
"Dear lad, said his mother," if go thou must,
May the good God watch over thee!"
So the boy, he tucked 'neath his little thin arms
The crutches so stout and strong,
And with "father's supper" went whistling away;
For the road was lonesome and long.
Oh! the rain came down, and the cold winds blew,
And frightened the child at last;
But the thought of his father buoyed him up
As he hobbled along so fast.
Hark! What is that noise? An awful crash
Roared out through the storm's wild din.
"The bridge is down!" screamed little lame Carl,
"And my father, O, God! is in—
Is in the waters that boil below,
Where the strong, high billows roll!"
And a shudder of horror made him faint
As it ran thro' his brave young soul.
He reached the track; but he only found,
As he wildly looked around,
The hand-car, empty, but for the lamp,
Whose red glare over the ground
Showed where the bridge had fallen away,
While a deep gulf yawned in its place.
And "Father! Father!" loud called the boy,
With the pallor of death on his face.
But little time had the heart-sick lad
To grieve o'er his father's fate.
He knew that the night express was due;
He must *act*, ere it be too late.
He must take his father's place, and warn
The train that would soon be there
Of its terrible danger; for well he knew
There were but five minutes to spare.
He heard the rumble o'en where he stood.
So, with mighty effort, at last
He pushed the hand-car over the ground
To the track; and his breath came fast
As he dragged his limbs, so crippled and weak,
Up over the wheels, until
He balanced himself on his crutches, and then
Began to turn with a will.
Now, on it goes—the little hand-car—
To meet the swift coming train,
And never a chance that its passenger brave
Will return alive again.
He is risking his life, the little lame Carl,
That others may live; and he cries,
"O, meine Mutter!" with agonized heart,
And the hot tears rain from his eyes.
Now over the track there shines a gleam
From the engine's head-light thrown;
Carl braces himself with one weak hand,
From his lips there falls one moan.
Then high, high over his curly head
His red-light lantern he swings;
And "The bridge is down!" he wildly shrieks,
And his voice o'er the wild wind rings.
The engineer has seen him at last;
But the engine has quickly flung
The hand-car out of its way, and crushed
The brave, sweet life so young,
Ere yet the cry of his warning voice
Has ceased to echo around.
And the train stands still at the mouth of the gulf,
On the rain-soaked, washed-out ground.

They bore the body of "little lame Carl"
To his widowed mother's door,
And over the half of Germany
Is his deed told o'er and o'er.
He lies at rest 'neath the marble stone
Which tells of his deed so brave.
"Carl Springle, a lad of fourteen, who lost
His life two hundred to save.
A little hero; a martyr, too;
And always a good, true son.
He has gone to wear, at his Father's side,
The crown that was nobly won."

New York City.

THE CUNJUR MAN.

BY HELEN F. KENDRICK.

[The matters of superstition touched upon in the following sketch, were communicated to me, in the year 1883, by a colored woman living in Georgia. She believes still in the entire truthfulness of her statements, and she is a representative of many others. With reference to the Evil One, conjuring, and the "witch mixture," I have used literally her own words.]

I became acquainted with Tom and Ann in a curious way. My early life was spent in the South, and the loneliest year of it all was the one during which we lived in an old farmhouse, about twelve miles from the village where I was born. It was war-time, and everything was dreary. We had been at the farmhouse but a few days and I was just becoming accustomed to my lonely life, when I was awakened from a sound sleep one night by a strange noise outside my window. I heard music, weird and pathetic. I ran to the window, which opened on the veranda, and cautiously turned the shutter. The moon was full, and by its light I saw the small figure of a darkey boy, with a dog by his side. A ragged hat lay on the steps, and the woolly head was bare. The music went on—

"Far, far away,
Dere's where my heart is turning ebber"—

Then the dog barked and the mouth-harp was stopped.

"Shet up, Ann! You sin' got no sense, gwine 'roun' wakin' up folks dis away."

Ann shut up an lay down on the steps. Then I spoke:

"Who is that?"

The boy started and said, timidly:

"Hit's me en Ann."

"Well, who are you?"

"Des me en Ann."

"What's your name?" I asked.

"Hit's Tom."

"Where did you come from, and what are you doing on our front steps?"

"Me en Ann wuz gwine home, en we 'uz tired, so we des sot down on de steps ter res'."

Then he rose and was starting away.

"Where do you live, Tom?" I asked.

"Down yander, by de creek. Me en Ann went up de creek er fishin' dis mawnin', en Ann wudn't holp me git no fish, en den she went off, en loss 'erse'f in de bushes, en I been huntin 'er all de blessid day, en I aint kotch no fish 't all."

I laughed, but did not answer, so Tom put away his mouth-harp, and, taking up his hat, he walked off, with Ann trotting by his side. After this I forgot the boy, and spent my days roaming over the old farm and along the muddy creek. I sat down to rest, one day, in a field, and, looking around,

I saw Tom and Ann once more. I listened to hear what they were talking about.

"'Taint no use ter be lookin' at dem 'simmons, Ann. Dat tree too high. 'Sides dat, you'll eat up de las' wun uv 'em ef I shakes 'em down. Lord! But dey 'ud make Unker Ben's mouf water."

All this time Ann said nothing, but stood still. Tom went to the foot of the tree and began to climb. Ann caught hold of his pants and held them tight. Tom came down and plead with the dog, then started up the tree once more. It was no use; Ann was bent upon having her own way. A second pleading, and the third effort was made. Again Ann took hold, but the ragged state of Tom's pants was in his favor, and he went up the tree, leaving part of his clothes in the dog's mouth. Presently I heard a boohooing from the top of the tree, and some broken language followed; but I could not understand; so I drew near the tree.

"Dem 'uz Unker Ben's, en he settin' dar lame, en you spilin' all dem 'simmons. I 'spizes you, Ann. You de meanes' dog dat's bawned. I wudn't er done dat fer nobody, let 'lone Unker Ben. Stop dat, Ann!"

I saw now what caused Tom's grief. The dog was either chewing or trampling upon the persimmons as fast as they fell. I stood under the tree and held out my dress.

"Now drop them down, Tom!" I said.

He stopped crying, and the persimmons fell down to me, round and ripe. When the boy came down from the tree he started off, with only a grin at me.

"Why don't you take your 'simmons, Tom?" I asked.

"Kaze dey aint mine, ma'am."

"But I thought you wanted them for Uncle Ben?"

"Yes'm, I did; but I done got some fer him." And, indeed, he had; they were leaking from his ragged pockets and from under his hat, down the back of his head.

"Here; take these, too. I don't want them," I said.

He grinned, and in an instant his coat was off and spread on the ground to receive the persimmons. I poured them on to the coat, and Tom grabbed it up eagerly.

"Tom, who is Uncle Ben?" I asked.

"Some folks sez he's er cunjur man, en Unker Ben he 'low dat he er Affikin; but I don' b'lieve dat, kaze Unker Ben don't look lak he dat away. He's er mighty onfrenless nigger, en he aint got nobody ter stay wid 'im. Me en Ann sleeps dar some nights; but Mammy whups me w'en I does dat, kaze she 'low dat Unker Ben witchin' me all de time."

"Does he live by himself?"

"Yes'm, en he lame; but dey aint nobody ez kin rattle de bones 'longsider him."

I learned from Tom where Uncle Ben's cabin was, and I went down there, one evening, to see the old man. It was sunset. The darkies had come in from the fields, and some were lounging around idly in front of their homes, while others were bustling about, performing their evening duties. The horses and mules were being watered, and from the lot where the cows were milked I heard the song of the dusky milkmaid.

Uncle Ben's cabin was apart from the others, and as I drew near it I heard sounds of a tremendous racket going on inside. I had never known before what it meant to rattle the bones. Tom had told the truth. There was really no one who could "rattle de bones 'longsider Unker Ben." The rapidity and rhythm of the sounds were beyond description. The racket grew wilder and gayer every instant. Then a voice broke forth:

"De hens en roosters gone off ter roos',
So yearly in de evenin';
Likewise de gander en de goose,
So yearly in de evenin'.

"De niggers all comes in fum de fiel's,
So yearly in de evenin';
Dey lif's de toe en den de heels,
So yearly in de evenin'.

"De ole scritch-owl he sets on de house,
So yearly in de evenin';
Big eye roll 'roun' atter de mouse,
So yearly in de evenin'.

"Us niggers all gwine ter have some fun,
So yearly in de evenin';
Mawnin' 'll een' what us begun,
So yearly in de evenin'.

"Git up dar, Tom! Tu'n Ann erloost, en let 'er cut de pidgin wing! Ann mo' smarter dan de nex' wun w'en it come ter flingin' de heel en toe. Fetch in Ann wid de 'hind foot' so yearly in de evenin'."

I had been looking in through a crack in the door during this scene. There sat the impish old man, beside himself with glee, shaking almost to pieces as he rattled his bones and watched the performances of Tom and Ann. The boy and dog seemed to be under the spell of the old "cunjur man"; they were dancing and shuffling and throwing themselves around like mad. I knocked on the outside of the door and waited with curiosity to see what would happen. After a while they heard me, and then Uncle Ben called out:

"Tom, you git outen dis house wid dat little onruly dog o' yourn. You en Ann 'll be de deth er deze ole bones jet. Hyer I sets achin' wid de rheumatiz, en you two gwine on in dar same, lak you wuz crazy. Go home, I say!"

I knocked again, and a plaintive "Come in," was my answer. I went in.

"How do you do, Uncle Ben?" I said.

He looked at me mournfully:

"Ay, you's de young mistiss; is yer? Ise po'ly, ma'am, po'ly. De length er my days is shortnin; en de ole nigger won't be hyer long."

"Tom told me about you, Uncle Ben," I said, "so I thought I would come and see you."

"Ay, Lord, dat boy! He do bang anything, him en Ann."

"But I thought you were having some fun, too, just now," I said.

"Dat so, Missy. Hit do my soul good fer ter hyer Tom rattle de bones sometimes. En den ag'in he do chune up wid er monst'ous good song. Dey aint many lak Tom, en yer may be sho er dat. En Ann! I des boun' Ann kin beat aer n'er dog in dis worril; she de smartes' en de sassyes'. Why, Lord, Missy, she des natally makes a nigger outen Tom!"

Here Uncle Ben chuckled grimly, and I saw that he was laying his own accomplishments on Tom's little ragged shoulders.

"Uncle Ben," I said, "Tom told me some people call you a 'cunjur man.' What's the reason?"

The old man's face assumed an expression of cunning that was indescribable.

"Honey, yer need'n' be axin' me dat. Ef you spec's I gwine tell all my secruts ter little gal lak you, I kin dess tell yer ter switch in en onspec' it, kaze I aint gwine do it. Ef you wants t'er know 'bout me bein' cunjur man, you des run right over yander ter ole Miss Crow en ax her, en ef she don't gin yer de truf 'taint layin' nowhars roun' deze diggin's. I aint sayin' I done it, en I aint sayin' I didn't; kaze hit all de same bofe ways. Ole Miss Crow sez I bleeged ter lie wun way er nudder."

I stayed a few minutes longer with Uncle Ben, looking at the curiosities of his cabin; then I left him; for it was near supper-time. I found Tom and Ann outside, not far from Uncle Ben's cabin, and I was not entirely out of hearing before the bones and the boy and dog were in full blast again.

After supper I made my visit to Miss Crow. The old woman sat alone in her cabin, shaking her head and mumbling to herself; she was bent over, smoking her pipe, and rocking slowly back and forth. Her dress was of striped homespun, and she wore a white kerchief on her head. Two corners of this kerchief were tied under her chin, and the other two fell in a point over the back of her head, flapping gently as she rocked. She wore shoes, without stockings, and her short dress left her black ankles bare to the tops of her brogan shoes. The old woman was a weird figure as she sat alone in her cabin that night, while the candle-light flickered over her black face, and here and there in the corners of the room.

After we had become acquainted, I asked what her name was; for I did not know what to call her.

"Niggers calls me Miss Crow; but, honey, dat aint all de name I got. My mammy gin me de name er Mo'nin', en de niggers gin me de name er Crow; so I spec' dat, takin' it up wun way en down de udder, hit's Mo'nin' Crow."

"Well, then, I'll call you Aunt Mourning," I said.

"Yes, honey; dat's right."

"Aunt Mourning," I went on, "I want to ask you about Uncle Ben. Is he really a 'cunjur man'?"

Miss Crow shook her head mournfully.

"Chile, ef yer want to hyer anything good about Unker Ben, yer done come ter de wrong place ter git it. Me en him despizes wunner nudder fair and squar'. He de lyinest nigger dat's alive. Ef he done tole yer dat he is er cunjur man, I tells yer dat he done tole yer a lie. En den ag'in ef he done tole yer dat he *aint* no cunjur man, den I sez dat he done tole you n'er lie. Dey aint no truf in 'im w'ichever way you fix him."

I saw that Miss Crow had some grudge against Uncle Ben, so I set myself to find out about it.

"Has he ever conjured anybody?" I asked.

"Lord-a-massy! Dey aint no nigger 'roun' hyer dat aint been witched, tricked, en pizened by dat ole varmint. He got de rheumatiz now, so he can't get out, but de day aint been long gone sence old Ben useter be gwine 'roun' dish yere plantation totin' er tin box wid 'im; en w'at yer spec he had in dat tin box? Why, honey, he had cunjur truck in dat box de blessed time, en he 'lowin' dat he wuz gedderin yarbs fer to make medsun outen. He went pickin' 'roun' on de groun' all de time, en den in de night we 'ud hyer grindin' and poundin' gwine on insider his cabin de whole time."

"What was he doing?" I asked.

"Why, Lord, honey! He 'uz mixin' de mixture."

"What mixture?"

"De witch mixture, honey. You see, ole Ben he been passin' fer doctor all de time, en he 'low he fixin' medsun. But I kotch up wid him wun day. I seed old Ben start off powerful yearly wun mawnin', en I tuck'n start off too. Putty soon I seed him drap down on de groun' en pick up sump'n en slap it in de tin box. Well, dat went on all de whole day twel mos' night; den we come 'long todes de ole ghos' graveyard. Well, honey, my courage didn' zackly fail me, but I did des hate ter go insider dat graveyard; but I done it. I des shuck myself up en crope in atter ole Ben. Putty soon I seed that nigger take'n haul er little tin bucket outen his coat tail en fill it plum full er dirt right outen wunner dem ole graves. Well, honey, my flesh des crope den, en you may be sho. Den ole Ben put out fer home, en me atter 'im. I kotch up wid him 'fo' we dot ter de branch, en I ax whar he been. He 'low dat he wuz weedin' cotton all de mawnin', en atter dinner he tuck er nap in de fiel'. Well, dat night I tuck'n slip roun' back er ole Ben's cabin en cut er hole in twix' two logs, en dar I seed w'at wuz gwine on. He open dat tin box on de table, en chile, I des mighty nigh yelled."

"What was it?" I said.

"Dar now, honey! aint I tellin yer? Dey wuz lizards, en scarpions, en groun'-puppies, en spiders, en warms."

"What is a ground-puppy?" I asked.

"Hit a kind uv er lizard w'at got er head same lak er frog. Well, ole Ben he 'gun ter poun' en poun', en grine en grine, twel he got all dem things mix tergedder; den he tuck'n po' de grave-yard dirt slap on de top, en spit on it. Den he mix 'em wid his han's, en, lo, en beholes! dar hit wur! Cose'n I knowed w'at all dat meant. I done heered tell er witchin' fokes 'fo' dat, en I wuz feelin' putty cu'us, w'en I seed sump'n come crawlin' out fum under old Ben's bed. Den I hollered en hollered twe! I done rouse de whole plantation, en ole Ben he run out dar en spoke mighty innercent en fre'n'ly. But I des hollers en sez: 'Go 'way, you ole Affikin. I knows you now, en who you keeps comp'ny wid, en w'at you up ter all dis time."

"What was it you saw coming from under the bed?" I asked, interrupting her.

"W'y, grashus, honey! Hit 'uz old Split-foot hisse'f. Some niggers don' b'lieve dat I done seed him; dey des 'lows dat I wuz monst'ous skeered. But you needn' come tellin' er me. Ev'ybody know dat Satan do go 'round' dis worril crawlin' on his stomach en lookin' lak er alligator; en whar dey any cunjun gwine on he boun' ter be dar. Hit's him w'at sets it all er gwine."

"Well, what did Uncle Ben do with his mixture?"

"Hit wuz many er day 'fo' we heered de las' er dat truck. Dey wuz niggers tuck wid powerful mis'ry ev'ey few days, en dey wa'n't nobody ez could kyo' dey mis'ry ceppin' ole Burks, de cunjur doctor. Den dey come wun mawnin w'en I git outen de bed feelin' mighty quare. I had er sorter achin' in my bones, en my head feel kind er heavy, des lak er big flat-iun. I scramble roun' en et some breakfuss, den I pitch in fer ter make de bed, kaz I wuz gwineter have de quiltin' at my cabin dat day. But, chile, I didn't have no quiltin'. W'en I look inter de middle er my bed I seed five nails layin' dar tied wid er hair outen er hosses' tail. Some er de nails wuz er pintin' ens', some wes', en some tudder ways, en den I knowed t'wa'n't no use fer me ter go no fudder. I done been cunjud. Well I lie dar still all dat day, en I didn't know nuthin' twel ole Burks come en gimme de medsun. Den atter I dun tuck dat I sot in ter spittin' up hairs, en dey kep' er comin', en kep' er comin' twel I done spit out de whole cunjun bizness. Well, honey, de funny part bout old Ben is dis; some folks 'low hit aint de truf, den some folks 'low it is; but I knows. Dat cunjun cos' ole Ben er lame leg de res 'er his days. Dat night de ole hoss Molly made er monst'ous racket in de stable, en some er de niggers sed de witches wuz ridin' 'er; but ole Ben wuz pullin' er ha'r outen her tail; dat's w'at 'uz de matter; en Ben come outen dat stable wid er lame leg, en he bin totin' it ebber sence; dat's w'at I knows."

For the first time something like a smile came over the old darkey's face and she chuckled to herself. In a moment she spoke again:

"But dey wun w'ite spot in dat ole nigger yit, en Tom en Ann done foun' it out."

I believe Miss Crow was right. During that Summer I had many glimpses of the waite spot in the old darkey, and I always saw it in relation to Tom and Ann. At night, when all was still, I often heard the sounds of revelry in Uncle Ben's cabin, and I have seen many watermelons and pocketfuls of plums, peaches, blackberries and such things smuggled around to the old man's back door. Tom was the smuggler, and Ann was his accomplice. Uncle Ben owned to me once, in a grudging way, that he had "er powerful lakin' fer dat little nigger."

The Summer wore on quietly, and the end of my farm-life was drawing near. So far, the common occurrences of each day had been unbroken; but one night something happened which came near being a tragedy. I will tell it as I heard it from Miss Crow; for she knew more of the affair than any one else:

"Dey wuz er big ter-do gwine on down in de peach o'cha'd dat night," she began, "en I wuz mighty nigh de las' nigger lef' in de cabins. Sump'n des tuck me dat night en sot me ter feelin' oneasy. I kep' er smokin' away en smokin' away, but dat didn't drive out de cu'us feelin's. Putty soon I gets up en goes ter de do', and des dat minit I hyers er cryin' somewhars. Den I lis'n, en putty soon I hyers nudder cry. Dis time hit soun' des zackly lak hit down ter ole Ben's cabin. I look down dar en seed fire bustin' outen de roof 'roun' de chimbly, en den I hyers de callin' ag'in. De flames went er lickin' up ter de sky, en de cryin' kep' on. Me en ole Ben aint bin lakin' wun 'nudder much lately; but I wan't fer stan'in' back on dat w'en I seed de nigger des 'bout ter be burnt up in his own cabin. I to' down dar fas'er dan w'at I done run fer many en many's de yer—an who you 'spec I soed dar, honey? Dar wuz dat little vagerbone uv er Tom en Ann bawlin' en barkin' en pullin' away at ole Ben fer dear life, ter git 'im outen de cabin. Den I switch in, en tuck er holt en ole Ben. He look up inter my face, en 'low: 'Is dat you Sis Mo'nin'?' En I 'low 'Yer needn't come Sissin' er me atter yer done set dis cabin on fire, en mighty nigh kilt yerse'f en Tom en Ann.' Den ole Ben shet up, en me en Tom got him outen de cabin, en sat 'im on de groun' outside. Den de ole nigger 'gun ter groan atter his cheer w'at Miss Lizzie gin him. Tom he trot off ter fetch de cheer, an I pitch atter 'im fer ter stop 'im. But he des lak he crazy; he beat me off en jump inside de cabin. All de niggers done come by dis time from de

peach o'cha'd, kaze dey seed de fire reddin-in' roun' de sky. W'en ole Ben seed Tom jump inter de cabin, he des lak he gwine die, kaze hit didn't look lak Tom ever gwine ter git outen dar again. But putty soon hyer come Tom totin' de cheer, en he wa'nt none too soon. Well, atter de fire done die out de niggers all 'gun ter talk 'roun 'bout whar Unker Ben gwinter stay all night. Now, honey, yer needn't be thinkin' es I wanted no cunjun nigger ter stay inside er my cabin; but dey didn't 'pear ter be nobody az did want 'im, en de ole nigger wuz ketchin' cole out dar in de jew, so I des up en sez: 'I got two rooms in my cabin, en you kin des fetch ole Ben up dar twel mawnin'.' Den de men toted 'im up, en he aint had de manners ter ax hisse'f out sence dat minit, en twix him en Tom en Ann de life is mighty nigh pestered outen me."

At last the time came when we were to leave the farm. I went once more to Mourning Crow's cabin, and saw again the weird figure of the old woman as she swayed back and forth in her rocking-chair. But she was not alone; across the chimney-place sat old Ben, and I knew that nothing but death would ever take him from Miss Crow's cabin, where he came one night to stay till morning.

I heard his "God bless yer, Missy, en keep de Debbil off'm yer track!" then I left them. As I looked back, I saw Tom and Ann slip into the cabin; but I do not believe there were any dancing and "bones" that night.

CINCINNATI, O.

PUZZLEDOM.

Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.

PECULIAR CROSSES.

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1. 1 and 2, in like manner; 9 and 10, near; 4. 5, 6, an article; 7 and 8, an exclamation; 1—6, to calm; 7—10, a clumsy clown.

2. 1—3, evil; 12—14, an attack of illness; 5—8, to restore to health; 9—11, nickname of a boy; 1—8, lucrative office without work; 9—14, to assist.

3. 1—4, a good and bad element; 15—18, a home; 6—10, a poor home; 11—14, a winged creature; 1—10, used in a fireplace; 11—18, to be found among the trees.

4. 1—5, to go into; 18—22, a stratum; 7—12, ascending; 13—17, to bury; 1—12, undertaking with chances of success; 13—22, to pledge mutually.

BLANK PUZZLE.

Insert words in the blanks of each sentence which sound alike.

1. Elizabeth Smith was a beautiful —— who —— the happiness of others by her unselfishness.

2. When Mary, the captain's wife —— her husband returning over the —— she longs to —— a boat and go to meet him.

3. Old Bruno was —— to find the child when it was lost; for he was a famous one for following a ——.

4. He was a faithful —— and would venture his own life to draw any one from the ——.

5. That is a beautiful kind of —— but will it —— well?

6. It has been such dreadful weather all this —— that I feel miserably ——.

7. Last month I thought I should —— and really had to put on my —— dress to be comfortable.

8. "Are you going to the hunt, Julia?" "Oh! yes, even if you do not think it nice of me. My horse is like a —— and I enjoy the sport. As soon as I have arranged my —— so that it will not trouble me, I shall be off."

9. Why don't you fill that —— with some pretty branches for the Summer? It is really a —— blot upon the room as it is now.

10. The peaches are delicious at this time, and I bought —— to-day, for a very reasonable ——.

11. Please, Susan, undo this ——; for I have —— succeeded in half an hour's trying.

12. Did that —— hurt you? If it —— inclined to attack me I shall be off.

13. I thought you looked quite —— when you tumbled over that ——. Did you think that you were going to the bottom of the stairs?

14. Come Alice, you have —— long enough by the fire. Your —— face looks as if your head must ache from the heat.

15. I found a poor bird in the —— with a broken wing; it must have —— there a long time.

16. Back again from the hunt, Julia? I am glad you are safe. Did you see a ——? You have lost that lovely ring Tom gave you! I should think the sport was ——.

17. That was a remarkable —— the man performed with his ——.

EXCELLENT ANAGRAMS.

Selected.

1, Prime antidote; 2, Plant and rest; 3, Blunt the rods; 4, A lot stood; 5, A gin story; 6, Hate me not; 7, Die for it; 8, Go for the hut. 9, Fully lighted; 10, I dig at no inn; 11, A chap met Lily; 12, Groves in shadow; 13, Sad step in mire; 14, A quest in mires; 15, A pointed merit; 16, No chosen prime; 17, A true point. 18, I end in a halt; 19, Helen is a pet; 20, Try a lunar petrel; 21, Ice to Sirius; 22, Vase under Tim; 23, I tie authors.

Two eminent lawyers of the New York bar (one deceased): 24, Toil in law is my curse; 25, I travel law maxims well.

ANSWERS TO PUZZLES OF AUGUST 21ST.

A TRIP ACROSS THE COUNTRY.

1. Alfred and Charlotte; 2, Bath; 3, Derby; 4, Sandwich; 5, Point Judith; 6, Franklin; 7, Liberty; 8, May; 9, Economy; 10, New Castle; 11, Port Tobacco; 12, Harper's Ferry; 13, Concord; 14, Columbia; 15, Eden; 16, Enterprise; 17, Auburn; 18, Olive Branch; 19, Baton Rouge; 20, El Dorado; 21, Somerset; 22, Defiance; 23, Rising Sun; 24, Aurora; 25, Holland; 26, Brown; 27, Encampment; 28, Mt. Pleasant; 29, Fort Look out; 30, Council Grove; 31, Fort Thorn; 32, Fort Union; 33, Pilot; 34, Flat Head Lake; 35, Diamond; 36, Diablo.

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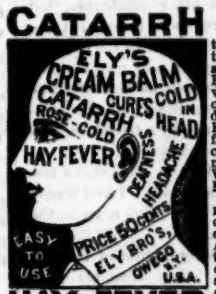

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.]

AMONG MY FLOWERS.

BY MRS. M. D. WELLOOME.

I WILL select from my collection for description such as are rare and not generally known.

MONTBRETIA CROCOSMIAEFLORA.

This plant, sent me last Spring from Richmond, Ind., is now in bloom. It threw up first a stalk, on which were four spikes of buds; twenty on the first and fourteen on the others. The most advanced had just begun to show their brilliant color when another stalk was revealed, on which were two spikes of buds. The flowers are borne on these gladiolus like, but when expanded are in lily form, with six petals and of an orange red color. The florist says: "The flowers, relatively speaking, are enormous, beautifully formed, and in their arrangement are suggestive of the orchid family."

The size of the bud led me to suppose the open flower would be quite insignificant, and I was, therefore, surprised to find it two inches in diameter when expanded; it may, therefore, on older plants, conform to the above statement. The foliage greatly resembles that of the gladioli, only it radiates like the spars of a fan. That eminent botanist, Leomine, says of it: "A plant of the first order; propagates very readily; it flourishes in the open ground, and is also extremely ornamental as a pot plant." I have mine growing in the open ground. It is a hybrid produced by crossing Montbretia-Pottsi with Crocosmia aurea. The Montbretia was so named in honor of M. Montbret. They are a small genus of bulbs from the Cape of Good Hope. Are not hardy.

I have the Gaillardia Lorenzia now in bloom, and it is very brilliant. This is orange and red; the center of the tubular florets being red and the outer part red. This is a double Gaillardia, a novelty introduced in this country from Europe. The late James Vick, in giving a sketch of his rambles in the gardens of Europe, thus wrote of this plant: "In the neighborhood of Erfurt, on the grounds of Chr. Lorenz, we saw a very pretty novelty, a double variety of Gaillardia picta, which has been named Gaillardia picta Lorenziana. Mr. L. thus describes it in rather curious English: 'I am happy to can offer this Gaillardia, a novelty which, after the judgment of authorities of gardening, is one of the most splendid plants which are introduced in last time.' The characteristic train of this new form is that the corollas of the wreath as well as that of the disk of the flower-head are transformed into much-prolonged, enlarged and regular four to five tubular flowers, which altogether form an *ensemble* as elegant as interesting."

Thus we are indebted to Germany for this beautiful novelty. It is very unlike the single flower. It is an annual, easily grown from seed, and as a packet costs but ten cents—probably five, next year—one can afford to grow these attractive flowers. A pot of them in the Winter window-garden must be beautiful. The well-known single Gaillardia, natives of the South, were thus named in honor of M. Gaillard de Marentonneau, a French patron of botany. G. Richardsoni, a species of quite recent introduction, is a hardy perennial, propagated by root division.

I have also a new double Acrolinium roseum. This also originated in Erfurt, but it is with Mr. J. C. Schmidt this time. He thus tells the story: "The single Helipterum Acrolinium roseum, a native of Texas, was imported into Europe not so very long ago, and immediately gained the favor of nearly every one who saw it. . . . Six years ago I found among the Acrolniums, which I cultivated on a space of ten or twelve acres, a few plants which showed a slight inclination to become double. These few I picked out, and with the greatest care I selected again and again the proper plants, so as to obtain a double flower. I have now succeeded in getting this novelty nearly constant. After a period of six years of unceasing care, I offer my new Acrolinium roseum as a very valuable addition to the class of everlasting flowers." Mine are displaying large buds, but none are yet in bloom, as the seed was sown late. Price, per packet, 20 cents.

STREPTOSOLEN JAMESONI

is another of my rare plants. It came to me from Indiana, and is new in this country. In July it was figured in a colored plate in the London *Garden*, and from the account given in connection I learned several things respecting it I did not before know. Although found by M. André, in Ecuador, in 1882, who imported it into France, where it quickly became popular, it was cultivated in England some thirty-five years ago, to a limited extent, having been introduced by Messrs. Veitch. It figured in several botanical works under the name of Browallia Jamesoni. It was lost, however, soon after, and did not reappear until about two years ago. Streptosolen Jamesoni is said to be the only species of the genus known. "When well managed, this plant grows into a compact shrub of about four feet in hight. The leaves are covered with a downy pubescence, and are arranged alternately along the branches. On first opening, the Brunsfelsia-like flowers are pale yellow, but they afterward change to a brilliant cinnamon red. They are borne in dense racemes on the ends of the branches, well-grown plants producing racemes, each consisting of between thirty and forty flowers. A sandy loam, with a little leaf mold or rotted manure added, is a suitable compost. It requires the same treatment as Bouvardias, and cuttings of it strike freely at any time." This is priced at 50 cents, a low price for such a novelty.

Knowing my interest in novelties, a lady sent me a small plant of Begonia odorata, and wrote thus about it: "I have a fine variety of Begonias; among them is one with rosy, scarlet flowers, very sweet scented—so sweet that no one could come into the room and not notice it. I have Peter Henderson's and other catalogues, but nowhere do I find a word about a fragrant Begonia. I went into a greenhouse in the city and asked for a fragrant Begonia, and was laughed at. It is so fragrant as well as beautiful I do not see why it is not mentioned in the catalogues. Mine was sent me by a friend in Vermont who has a large greenhouse."

I have been thus explicit to show that a fragrant Begonia is but little known. I find it only in Saul's catalogue, or, what I think must be the same, and called Odorata.

Another has sent me several bulbs of Freesia, of which she writes: "They resemble pure white lilies, each flower having a spot of pale yellow, round as a dew-drop, on its white surface. A long, slender stem bears six or seven flowers of a delicate perfume, and when there is a pot full of them they are extremely lovely. They can be cut when they have commenced to bloom; and the buds will grow and open in water, making the plant more desirable; for, as you know, few plants possess that quality. You may plant as many as eight bulbs in a six-inch pot; for they flourish better in a crowd Under favorable circumstances it will flower in four months from the time of planting. An east window is the best location. Give them plenty of water when they have commenced growing, till they cease to bloom and the foliage begins to turn yellow; after that gradually withhold, and when the tops are dry put the clean bulbs into a paper bag or box until the time for replanting."

Now this is all very plain, and I shall pot the bulbs so as to have them come into bloom at Christmas if they do well; for I think they must be lovely. I think the Freesia must be quite as rare as the fragrant Begonia; for in looking over a pile of catalogues I find it only in Saul's—he has most everything—and it reads thus: "Freesia Leichtlinii. A very pretty bulbous plant, spikes of cream-colored flowers with a yellow blotch on each, having the perfume of primroses. 20 cents each." I have given my readers the benefit of this information; for I think many of you will be glad to have the pretty lily-like flowers for the holidays. It must be superior to the Fairy Lily of which I wrote in my previous article, because of its more abundant blooms at one time.

Aspidistris lurida variegata is another of my new plants, very handsome in foliage. It has large leaves, broadly striped with white. A writer in the *Garden* last year said of it: "It is the only plant I know which thoroughly adapts itself to domestic life, living always with you, the leaves seldom dying, and with the most ordinary care always showing form and color of the most beautiful kind. . . . The glare of the sun it does not like; a shady window and plenty of water it enjoys." Of its attractions as a bloomer I know not; this only I learn, that its name is from *aspidiscon*, a little, round shield, this being the form of the flower.

Begonia "Fire King" is as brilliant and handsome a Rex as can be found. The new Ivy-leaved Geraniums, La Rosiere and De Brazza, are just lovely, very double, and the individual flowers are very large. The first, color rich rose, with silvery shading; the last named, rose, with a deeper shade in the center. Jeanne d'Arc, also new, is of the purest white, very large and full, free flowering. It has not been many years since a double Ivy was introduced, and now they are rapidly multiplying. Rare and beautiful varieties are introduced every year. They are very handsome in foliage; the thick, rich green, zoned with black, makes them more attractive than the common Zonales.

There are new Abutilons claiming our attention this year. Pattersonii, with its immense flowers of a dark purplish hue; Rosoflora, a beautiful rose color; but the one of special note is Thomsoni Plena, a double flowered, the first ever known. It is a sport from T. variegata, and retains the mottled foliage of favorite. Mine has not yet bloomed, therefore I have to depend on the florist's description, which says that the perfectly double flowers resemble in form a double Hollyhock, Color, a rich orange, shaded and streaked with crimson. Priced at 50 cents.

An Oxalis, priced at 60 cents for one bulb, ought to be remarkably fine. Only one florist as yet offers it through his catalogue; first offered this year. Color, white, with yellowish throat. Large blooms. I have it, but not yet in bloom.

I have now told you of several choice new plants, in which I am sure you will all feel an interest.

YARMOUTH, ME.

WHEN TO PLANT STRAWBERRIES.

STRAWBERRY vines may be set out during Spring and Autumn. Ordinary plants, like those sold by the nurserymen and sent out in packages of a hundred or more, are produced from runners during the previous year. If these are set out in the Spring, they will make a good growth during the season and bear fruit the next year. When similar plants are set in Autumn, they require a full season to develop before flowers and fruit are produced. It is seen from this that ordinary plants set in May, 1884, will bear the next season, 1885, while similar plants put out in September, 1884, will not bear until 1886. In the matter of getting quick returns, it is clear that planting in the Spring gains a year over Fall planting of the same year. The Autumn set plants have an entire season to develop, and, other things being equal, will produce larger and better grown plants than those set the following Spring. If the plants are strong, and well grown, and their vigor is not much checked by the process of transplanting, they may fruit to a small extent the next season.

Strawberry plants are now largely "struck" in pots, and those potted plants may be set in beds without disturbing the roots but slightly. The process consists in sinking small flower-pots in the earth of the old strawberry plants, filling them with rich earth, and causing the runners to form their young plants in the potted earth. Such plants are handled in much the same manner as all other kinds of potted plants. These strawberry plants may be set in the Fall with a reasonable expectation of a good crop of berries the following season. It is probably best, in most cases, to use potted plants if only a small bed is to be set. If the soil is at all weedy, the cost of keeping Spring-set, ordinary plants free from various weeds for a year, will be more than the extra expense of the potted plants. A person is much more certain of getting the desired variety when potted, and the plants are much more likely to arrive in good condition. The writer has seen plants come in bundles, when only a tenth would survive the tortures of exposure.

BEEDY AICH.

"PEAR BLIGHT."

BY PROF. J. C. ARTHUR,

BOTANIST OF THE NEW YORK EXPERIMENT STATION.

AMONG the numerous experiments, relating to the diseases of plants, which have been performed at the Station, those on pear blight have excited the most interest. The first case of blight noticed in this vicinity was on a pear tree in a neighbor's yard, July 11th, and on July 26th a small branch of quince in the Station garden was found blighted. These were both promptly destroyed. No other case of spontaneous occurrence of the disease has been observed within a mile or more of the Station. It has, however, appeared in considerable virulence among the pears and quinces in some localities in this region.

This seemed a most favorable opportunity of investigating the infectious nature of the disease, and, accordingly, on July 16th, a pear orchard was visited and some of the diseased branches secured. Among these was one with viscid, yellowish drops exuding from the stem. With a needle a puncture was made about an inch from the extremity of several branches of a pear tree in the garden, and a very little of this excretion inserted. It was applied in the same manner to some terminal leaves, but a difficulty in manipulation rendered the result doubtful, for the excretion being very sticky and the leaf thin, it was not easy to remove it from the needle and insure its remaining in the wound. In from six to eight days, every branch inoculated showed unmistakable signs of the blight. The bark turned brown and then blackish about the puncture, the color extending gradually through the stem, passing upward toward the end of the branch much faster than downward or around the branch.

On the ninth day most of the wounds exuded some of the same viscid fluid which was used in the first place. They were all removed on the thirteenth day to prevent the disease securing any permanent hold on the tree. Most of the infected branches were blackened for a foot or more, and all the tender young leaves as well, all being thoroughly dead. It was noticeable that the full grown leaves were rarely affected, and mostly remained green up to the time of the removal of the branch. Only one of the inoculated leaves became infected, and this was a young, tender one. The disease spread to the stem, and worked the same as in the other cases.

At the same time, a portion of the same virus was applied to two young apple branches. Both showed the disease in eight days. It spread gradually until, on the thirteenth day, about two inches from the apex were quite dead and dry, and the branches were removed.

On July 24th an inch or so of diseased pear stem was sliced up in a watch glass half full of water, and after stirring about, the chips were all removed, which left the water slightly milky. This was used to inoculate with, by making a puncture with a pin and adding a small drop from the watch glass. It was applied to the branches of several kinds of fruit; but sufficient time has not elapsed at this writing to show results, except in the case of a very young branch of June berry (Amelanchier Canadensis) about six inches long, which showed unmistakable signs of blight on the sixth day. But the most remarkable results yet secured, were gotten by inoculating the fruit of Bartlett pear with this watery infusion. On the sixth day they were all blackened for some distance around the point of inoculation and exuding a copious flow of yellowish fluid, which ran down the side and dropped on the ground. In fact, each was a great, running sore. Upon cutting open the pears, they were found to be discolored almost throughout their interior. Inoculation at the same time on quince fruits, showed the disease in seven days, but without any exudation, and upon cutting them open, only about one-fourth the interior was affected.

We may make the following general statements, which the experiments so far tried (some sixty in all) fully sustain. The disease known as pear blight is infectious, and may be transmitted from one tree to another by inoculation. It is not confined to the pear, but may attack other pomaceous fruits, as the apple, quince, English hawthorne, and June berry. It is more active, and progresses most rapidly upon young and succulent portions of the tree.

Under the microscope any bit of diseased tissues show inconceivable myriads of minute bacteria which fill the water of the slide in which it is mounted like a cloud. It is, therefore, not necessary to depend on external appearances in order to determine the progress of the disease in a branch; for the microscope will decide with absolute certainty. There cannot be a rational doubt that the bacteria are the cause of the disease.

Experiments are now being tried to determine the mode by which the disease is naturally propagated.

CHEESE FOR HOME USE.

THE following essay on "How to Make the Best and Cheapest Cheese for Home Use," we take from the *Farmers' Advocate*, published at Ontario, Canada. The author, Miss Maggie Webster, of Prince Edward Island, is a practical cheese maker. Her essay won one of the prizes offered by the *Advocate*. It may help to answer some of the inquiries recently received from readers who are desirous of making a few cheeses for home use, during the sultry days of August, when it is often difficult keeping the cream sound for butter making:

"Every pound of cheese requires ten pounds of milk, and a ten-pound cheese is about as small a one as can be conveniently made. A clean tub, which will hold the milk, and a boiler large enough to hold ten gallons, will be needed. A small press, which any smart boy can make, with a lever to hang a stone upon, will also be required, and then the "know how" is all the rest. Making cheese is a chemical operation, and depends greatly, like all other such work, upon temperature. One cannot be safe without a thermometer, as a rule of the thumb will not be precise enough.

"The first thing to do is to bring the milk to a temperature of 90°. This makes a soft cheese; a higher temperature will make a hard one. The milk may be of two milkings—the evening milk, set in a deep pail in the cellar, and stirred late at night and early in the morning, to keep the cream from separating; and the morning milk mixed with it as it is strained after milking. If any cream has risen on the evening's milk, it may be skimmed off. The evening's milk may be warmed to 100°, and then added to the fresh morning's milk, which will be about 80°; the whole will then be about the right temperature, which is 90°. The rennet is then added. This is the liquid made by steeping a piece of the dried stomach of a sucking calf in warm water. For 100 pounds of milk, or 45 quarts, a piece of the rennet about as large as one's thumb, or two inches long by one inch wide, is put in a quart of warm water in the evening, with half a tablespoonful of salt. In the morning this liquid is strained into the warmed milk in the tub, and well stirred through it. The tub is then covered to keep the milk warm until the curd is formed, which will be in about half an hour. As soon as the curd is formed enough to cut, a long-bladed knife is drawn through it both ways, so as to cut the mass into inch cubes. This causes the whey to separate, and when this separation has been effected, the whey is dipped out or

drawn off, and the curd gathered into a mass at one side of the tub, the tub being raised at one side to cause the whey to drain off. The tub is kept covered to retain the heat, or if the curd has cooled considerably, the whey that has been drawn off is heated up to 100° and turned on to the curd until it is warmed through again, and the whey is then drawn off. The curd remains thus for about an hour, until it attains a very slight degree of acidity, when it is broken up fine with the hands, salted with about half an ounce of salt to the pound of curd, and put into the hoop.

"The hoop for a ten-pound cheese should be about eight inches in diameter and ten inches deep. It has neither top nor bottom. It is placed upon a smooth board or a bench, and the curd is pressed down into it with the hands. When the curd is all loose, a cover is placed upon it, and the hoop is put under the lever, which presses down upon a block resting in the cover. Very little pressure is required, and this only until the curd has become solid enough to keep its shape; twenty-four hours in the press is quite enough, the cheese being turned twice in that time. The cheese is then taken out, and the outside is rubbed with butter and wrapped in a cotton bandage, the edges of which are turned down on the two faces for an inch or so. The cheese is then placed in a cool room or cellar, and is turned every day for a month, after which it should be turned once a week for a another month, when it is fit for use.

"A very nice cheese for immediate use may be made in smaller quantities. The milk is curded in the same way as above mentioned, but as soon as the curd is set it is dipped out and put into molds six inches in diameter and three or four inches deep, resting upon clean straw, through which the whey drains off on to the board under it, and drops into a pan. The molds, with the curd in them, are turned daily, and in three or four days it is firm enough to be turned out of the hoop on clean straw, when it is sprinkled with salt and turned daily for a month, when the cheeses may be put into a cool cellar to ripen for a week or two longer, and are fit for use. Skimmed milk cheese made in this way are very well flavored and are very nutritious, and furnish an agreeable change of diet for a farmer's family, and indeed sell very readily in village stores, when they are made well."

CHARCOAL IN HORTICULTURE.

Not only florists but the growers of small fruits in Europe are making use of charcoal for promoting the growth of the plants they cultivate. It is not claimed that the charcoal is in any sense a fertilizer. It is an inert substance, and one not liable to pass into a state of decay even under the most favorable circumstances. It endures longer when exposed to the action of the elements than any of the metals, except those that are ranked as precious. When it forms a union with the oxygen of the air it forms nothing but carbonic acid, which, though highly useful to plants, is obtained from the air without the trouble of producing it. It contains considerable potash and some lime, which the roots of plants will appreciate. Its principal use, however, consists in storing up moisture, fertilizing elements contained in water, and various gases, as ammonia, and giving them out as the wants of plants require. A barrel of freshly-burned charcoal will absorb nearly its own bulk of soapsuds or liquid manure without presenting the appearance of being wet. The roots of the plants will pass between the pieces of charcoal, and will often penetrate them, and in so doing will be in a position to appropriate the substances in the pores. Charcoal is very desirable for placing in pots or boxes in which house plants are raised. It will retain many of the bad odors that are likely to arise from most fertilizers. It is also very desirable for garden beds, in which roses, annual flowers, and edible vegetables are raised. It is an excellent substance to bury in the ground where grape vines are planted. For placing in pots, boxes, and garden beds, it should be tolerably fine. For grape vines and large shrubs it may be in the form in which it is taken from the kiln, or is usually found in the market. For these purposes it should be buried quite deeply. Persons who sell or use charcoal often have considerable that is too fine for keeping up a fire, and will dispose of it for a nominal price. This will be very suitable for use in the house, or flower, or vegetable garden. Persons who have large graperies will find it to their advantage to burn their own charcoal.

HANDLING BEES.

After we have procured our stock of bees, it is essential to know how to handle them, be they Italian, black or hybrid. To the practical hand it is no task to open a hive and "go through" it, as the bee men say. But to the novice it looks like a great undertaking to open a hive, with its thousand of stingers that seem each and every one of them ready to pass out and plant themselves where they will do the most good. Now the secret is this: bees, when filled with honey, are not inclined to sting unless they are squeezed. To cause them to fill themselves with honey, it is only necessary to frighten them and they will rush to save their most valuable property. Closing the entrance and rapping upon the side of the hive a few times, or blowing smoke into the entrance or down among them from the top, will make them load up and be docile. But the actions of the person have much to do with it, also; it almost seems as though bees know a person who is afraid of them. In going to a hive and opening it, make slow, deliberate motions, and keep your hands from your face, unless put there slowly. I have known many persons to be stung by quickly throwing their hands up to their face, when an angry bee came around, the bee at once taking it as a challenge to fight. First get a good bellows smoker to begin with, fire it up with dry, rotten wood; approach the hive, from the side to be out of the way of the flying bees, and give one or two strong puffs at the entrance. Wait a minute or two for this to have effect, then move the cap, with as little jar as possible, remove the quilt or honey board as carefully, blowing a little smoke as you do so, and give the bees a little time to fill themselves with honey. The little fellows will be seen with their heads stuck in the cells, lapping away for dear life. Now make slow motions, pry the frames over with as little jar as can be, and, while looking at the combs, keep the breath from striking the bees too much, or you will think you have been struck with a hot poker. Patience and practice will soon give the novice confidence. But do not abuse your power and smoke the poor bees out of the hives, as I have seen some do; usually three or four puffs from the smoker is enough. —*Germantown Telegraph.*

PLYMOUTH ROCKS.

I have enjoyed this fine modern and thoroughly American breed very much. It has been fashionable, and is still so; but that does not hurt it. In fact, the only disadvantage is that it makes very fine birds rather high priced. The plumage is that of the old Dominique. The skin is yellow, the legs are clean, the body well shaped, and the fowl heavy. The hens are early layers of large, brownish eggs, and the chicks are hardy, bearing the cold well, growing rapidly, showing more fat as broilers than most, and being solid and weighty for their size and age. The pullets lay early enough, and make good Winter layers. It is a disadvantage that when crossed upon barn-door fowls of no particular breed, and often also when crossed with established breeds, we get a good many black chickens, on account of a reversion to the Java—one of the original breeds used in the formation of the one we are considering.—*M. C. Weld.*

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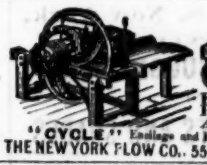

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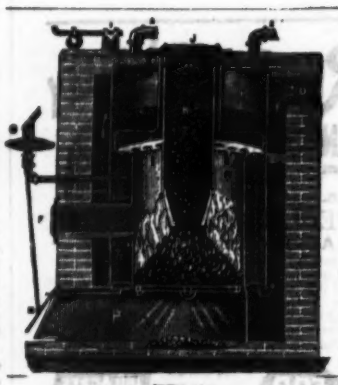

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